

## Two Treatises.

The first is,

### A plain PLATFORM FOR PREACHING:

Whereby

The Word of Truth may be  
rightly divided;

And he that speaketh, speak as the  
Oracles of God.

Digested into 20. Propositions.

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The second is,

### THE DESTRUCTION O F

*In-bred Corruption.*

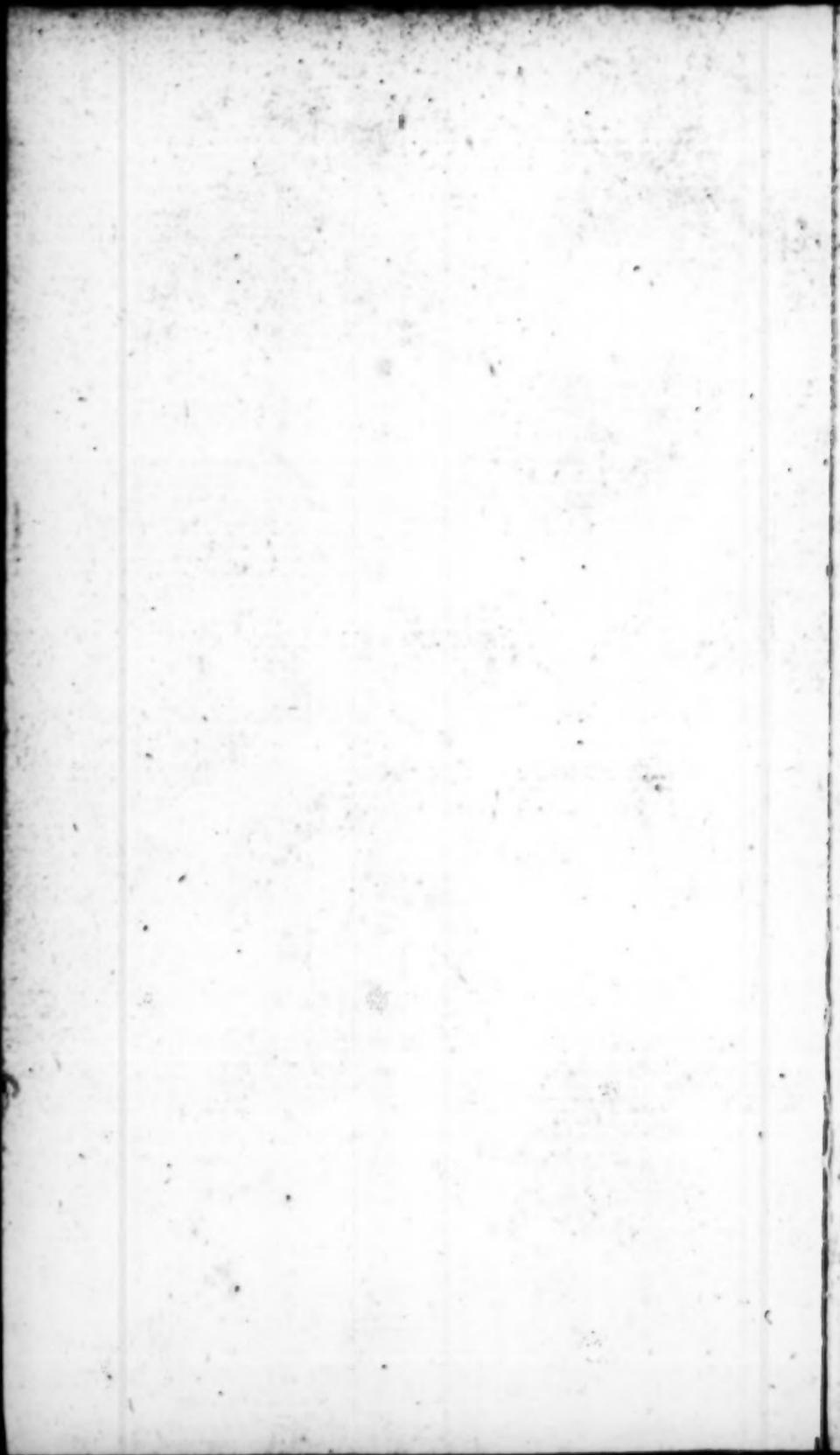
O R,

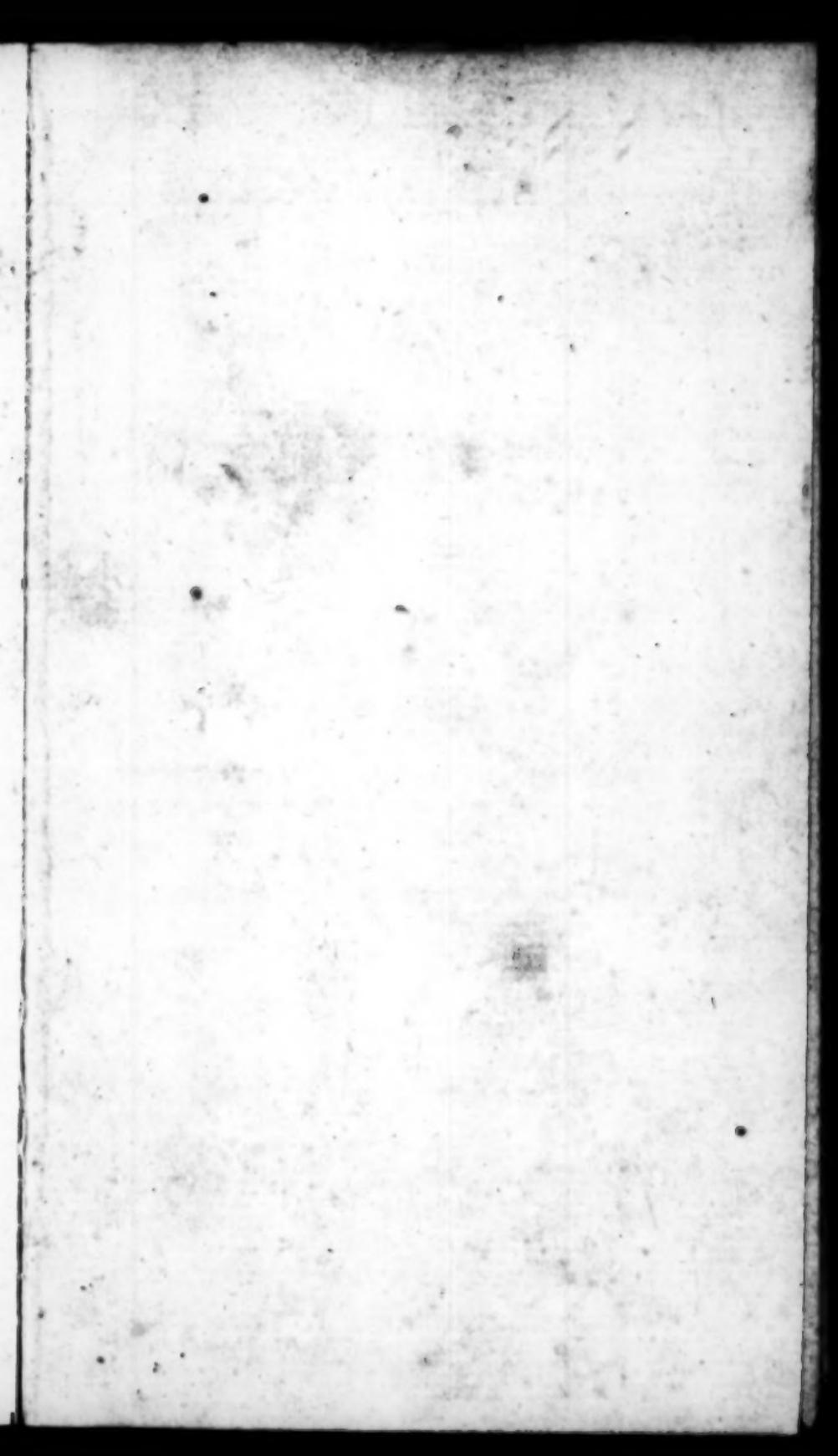
An Antidote against fleshly Lust.

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By A. Symson Minister of Gods word.

London, Printed for John Wright, at the  
Kings Head in the Old Bailey, 1658.





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Andrew Symonds

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To the Honourable Trustees,  
for maintenance of Ministers,  
and other Pious Uses, &c.

Sir John Thorrowgood of Kensington,  
Knight, George Cowper, Richard  
Young, John Pocock, Ralph Hall,  
Richard Sydenham, Edward Hop-  
kins, John Humphries, and Edward  
Cresset, Esquires.

Grace, Mercy, and Peace from God  
our Father, and Jesus Christ  
our Lord,

**I**t's written of the *Bereans*, That Acts 17.  
*they were more noble then those* 11.  
*in Thessalonica*. What! more  
nobly descended? more nobly  
educated? of greater antiquity,  
learning, valour, power, renown, or  
any other external priviledge, pre-  
rogative, or respect? Not so, for if  
by the *Bereans*, we understand the  
Citizens of *Berea* (which was a city

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See Beza  
on the  
place.

Erasmus  
Paraph.

Halls Paraph.

in Macedonia, not far from Pella, where Alexander the Great was born) they came far short of the Thessalonians in many, if not in all, the forementioned respects. Or, if by them we understand the Jews which dwelt in Berea, and had a Synagogue there, whereto Paul entered when he came thither, (as is most consonant and agreeable to the Text) they were in outward respects in the very same condition wherein the Thessalonian Jews were, not more ennobled, dignified, preferred. But herein they were more noble than those in Thessalonica, in that they received the Word with all readiness of minde; and searched the Scriptures daily whether those things were so. That is (according to one) For they received the Doctrine of the Gospel very readily, every day searching the Scriptures diligently, that they might see how those things that they had learned by the Apostles instruction, agreed with the Prophecies and Figures of the Law. Or, (according to another) They carefully received the

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lla, the Word of our Gospel; and took pains  
was to search the Scriptures, and to compare our Doctrine with the Text of the  
the Prophets to see if we had alledged them  
all, if aright. Having thus received the  
Prophets, thus searched the Scriptures,  
which the other did not, they were  
therefore more noble then they; more  
ingenious, better affected.

To be well reported of, reputed  
of, both whilst they are alive, and  
when they shall be dead, is that  
which all should, and many do af-  
fect. For a good name is rather to be Pro. 22. 1.  
chosen then great riches. And a good Eccles. 7.1  
name is better then precious ointment.  
Nor are the Deserving to be depri-  
ved of their due commendation; for  
hereby not only of Deserving they  
become more deserving, but others Virtus  
also endeavour to follow them: laudata  
propound them as fit patterns for crescit.  
their imitation.

Paul is not here deprived of his  
due, nor are the Bereans of theirs;  
but both commended by the holy  
Ghost in this sacred History.

Paul, for that having been so often

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in danger, and suffered so much al-  
Acts 9. ready of the Jews, (as at Damascus,  
23. when they took counsel to kill him ;  
24. and to this intent watched the gates  
25. day and night : for the prevention  
Act. 13. whereof, the Disciples let him down  
45. by the wall in a basket. At Antioch,  
50. where they spake against those things  
which were spoken by him, contradict-  
ing and blaspheming ; where also they  
stirred up the devout and honourable  
women, and the chief men of the City,  
and raised persecution against him and  
Barnabas, and expelled him out of their  
coasts. At Iconium, where there was  
an assault made both of the Gentiles,  
and also of the Jews, with their rulers,  
to use them despitfully, and to stone  
them ; so that for their own preser-  
vation, they fled unto Lystra and  
Derbe. At Lystra, where they per-  
suaded the people, and having stoned  
Paul, drew him out of the City, suppo-  
Act. 16. sing he had been dead. At Philippi,  
23. where both he and Silas had many  
stripes laid upon them ; were cast into  
prison, with a charge given unto the  
Taylors to keep them safely. At Thes-  
salonica,

## The Epistle Dedicatory.

salonica, where the Jews which believed not, moved with envy, took unto them certain lewd fellows, of the baser sort, and gathered a company, and set all the City on an uproar; and assaulted the house of Jason, and sought to bring them out to the people.) That having, I say, been already in such dangers, and suffered so much, he would again adventure, by going into the Synagogue of the Jews which was in Berea, and there preaching the Word, and testifying the Gospel of the grace of God; Oh the Faith, Patience, Zeal, Magnanimity, Charity, Confidence, and Constancy of this faithful Servant of Christ! Yea, the more his enemies were, the greater his troubles; the more, the greater was his resolution. - What saith he himself? *The holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me: But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus; to testify the Gospel of the grace* Acts 17.3.  
10.  
Tu ne cedematis,  
sed contra  
audenior  
itio.

## The Epistle Dedicatory.

Act.21.4 of God. And again, The Disciples having said to him through the Spirit, that he should not go up to Jerusalem. And Agabus foretold, that the Jews at Jerusalem would binde him, and deliver him into the hands of the Gentiles ; whereupon, all they that were present besought him not to go up to Jerusalem : He answered, What mean ye to weep, and to break mine heards : for I am not ready to be bound only, but also to dye at Jerusalem for the Name of the Lord Jesus.

The Bereans, That they admitted Paul into their Synagogue ; permitted him to preach there ; did not disturb him whilst he was pre ching : not onely heard him, but received the Word by him taught, with all readiness of minde, examining and trying the same (as being unto them new, and whereof they had not formerly heard, nor were therewith acquainted at all) by the Scriptures of the Old Testament, which they daily and duly searched, for their further, both satisfaction, and confirmation. Whereunto may be added,

## The Epistle Dedicatory.

ded, That they were not led away with the Errour of the wicked *sons*; did not follow them, though a multitude, in evil; but loved, what they loathed; embraced, what they despised; received, what they rejected, the good Word of God taught by the Apostle *Paul*.

Were Ministers now such as *Paul* was, People now such as the *Bereans* were, how happily might they enjoy each other? How much would Unity and Amity abound? How much Love, Concord, Peace? What mutual endeavours for the good of each other? How would God be glorified? the Church edified? the Gospel flourish? Truth triumph? Errour decrease? Satan lose of his power and interest?

But alas! what Factions and Fractions, what Jars and Wars, what Divisions, Shiftes, Rents, Breaches are among them? How do they persecute, prosecute one another? As they differ in judgement, especially about their *Menus* and *Tusus*, (the one seeking to get what they conceive

## The Epistle Dedicatory.

ceive to be their due, the other seeking to retain what they conceive to be none of theirs) so between them there's no small alienation of affections. *For the Divisions of Reuben, there were once among the people of God, great thoughts (Heb. Impressions) of heart.* Oh that for our present Divisions we were thus affected! then would we employ the utmost of our endeavours (especially fervent and constant Prayer unto God) to quench this Fire, make up this Breach, heal this Sore; till then we are Physicians of no value.

In the meantime, as Timothy was a diligent follower of Pauls Doctrine, Manner of Life, Purpose, Faith, Long-suffering, Charity, Patience; so let all such as are, or would be reputed Gods Ministers, herein follow Paul,

2 Tim. 2. 15. follow Timothy. Let them study to shew themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth.

2 Tim. 4. 2 Let them preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and

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and Doctrine. Great is their Dignity, Honor; great also is their Duty. Hereof the Onus. very Names whereby they are set forth in Scripture, may put them in minde, as amongst many others, these few: *Ambassadors for Christ*, 2 Cor. 5. 20. *Builders*, 1 Cor. 3. 10. *Ensamples to the Flock*, 1 Pet. 5. 5. *Fathers begetting men and women through the Gospel*, 1 Cor. 4. 15. *Guides*, Heb. 13. 7, 17. Marg. *Interpreters*, Job 33. 23. *Labourers together with God*, 1 Cor. 3. 9. *Messengers*, Isa. 44. 26. *Overseers*, Acts 20. 28. *Pastours*, Jer. 3. 13. *The Salt of the Earth*, Mat. 5. 13. *Shepherds*, Jer. 50. 6. *Stewards of the Mysterie of God*, 1 Cor. 4. 1. *Teachers*, Isa. 43. 27. *Watchmen*, Isa. 52. 8. and 62. 6. Jer. 6. 17. and 31. 6. Ezek. 3. 17. and 33. 7. Every of which calleth upon them to be diligent and faithful in the execution of their ministeriall Function. And for the People, would they but seriously consider what the Apostle Paul required of them with relation unto their Ministers. *Let the Elders* 1 Tim. 5. *that rule well, be counted worthy of double*

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double honour, especially they who labour in the Word and Doctrine. And again, Obey them that have the rule over you, and submit your selves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you. Without per-

Heb. 13. 17. adventure, they would be swift to bear, (to hear the Word of God; the excellency, necessity, and utility whereof, who is able sufficiently to express?) and to receive with meekness the ingrafted Word, which is able to save their souls. This, even this, (the souls salvation, being of more value then the whole world) is that which is mainly to be aimed at, both in preaching and hearing.

21. Mar. 16. 26. What is mainly to be aimed at in preaching and hearing  
the Word. To further this, the Preacher is to hold fast the form of sound Words: whereby, both the substance of sound Christian Doctrine, and the form of expressing and delivering it, may be understood. He is to

2 Tim. 1. 13. preach, but rightly dividing the word of truth. He is to speak, but as the

2 Tim. 2. 15. 1 Pet. 4. 11 Oracles of God. He must preach the Gospel,

## The Epistle Dedicatory.

Gospel, but not with wisdom of words, or speech. He must utter by the tongue words easie to be understood: how else shall it be known what is spoken? Shall he not speak into the air? Shall he edifie the ignorant and unlearned? Shall he not be unto them a Barbarian? The Apostle Paul did excel in Learning, was a notable Linguist, Logician, Rhetorician, what not? yet what faith he of himself? *I thank my God, I speak with tongues more then you all; yet in the Church I had rather speak five words with my understanding, than by my voice I might teach others also, then ten thousand words in an unknown tongue.* In Preaching regard is to be had unto the Auditory, whether they be learned, or unlearned; knowing, or ignorant: to use learning in a learned Auditory is futeable, but plainness is most fit for a plain Auditory.

There are who run before they are sens, and take upon them to be Teachers of others, they themselves standing in need of instruction, both

## *The Epistle Dedicatory.*

about the *Matter*, or what they are to teach ; and about the *Method*, or how they are to teach.

To remedy both, and that which is daily done (will be done howsoever) here may be *well done*, to the glory of God, and edification of his people, I have thought good to communicare (what was many years ago bestowed upon me by a dear friend and faithfol Minister of Gods word, now with God) *A plain Platform for Preaching*; whereof if they (whose Learning is but small, and their experience in preaching not very great) shall be pleased to make use, I doubt not, but that through Gods blessing on their endeavours, both their *Matter* and *Method* of Preaching will prove satisfactory, and give good content.

There are many who have writ on this *Subject*; as Mr. *Perkins* in his *Art of Propheſying*. Mr. *Bernard* in his *Faithful Shepherd*. *Keckerman* in his *Rhetorica Ecclesiastica*. *Sculptorius* in his *Method of Preaching*.

*Erasmus*

## The Epistle Dedicatory.

Erasmus in his *Ecclesiastes*. Jacobus Renecius in his *Clav.* *Sacrosancta Theologia*. Solomon Glassis in his *Philologia Sacra*. Weems in his *Christian Synagogue*. Hyperius, IByricus, with diverse others.

But this *Platform* being so short and substantial, so plain and easie to be understood, and containing so much in such a small bulk, I conceive to be most fit, especially for the unskilful, unexperienc'd, young Beginner.

For This I humble crave your Honours Patronage, that under your Names it may appear in publique. And vouchsafe also your Protection unto a poor Orphan, *The Destruction of in-bred Corruption*; or, *An Antidote against fleshly Lusts*; which was some years ago exposed unto publique view, and had Patrons who were then able to defend it; but those being either dead or disabled, it now runneth unto your Honours for shelter.

Both these I present unto your Honours as tokens of my Thank-

*The Epistle Dedicatory.*

fulness for your continued Favours.

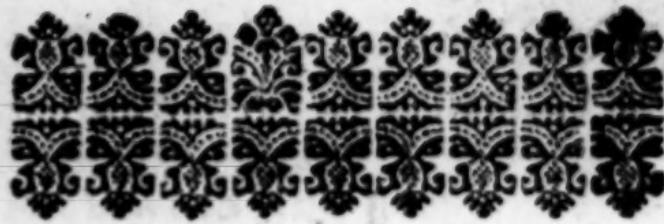
The Almighty God, who is the exceeding great reward of all them that walk uprightly before him, (in whose hand is the length of dayes) blesis and prolong your dayes here, to the Advancement of his Glory, the Propagation of the Gospel, and the Comfort, Supportation, and Encouragement of all the Conscionable, Faithful, Painful, and Religious Labourers in the Lords Harvest; and after this life, crown you with Glory for ever. So prayeth

Your Honours in all

humble duty,

*Andrew Symson.*

A plain



A plain  
P L A T F O R M  
F O R  
P R E A C H I N G:

Whereby

The Word of Truth may be  
rightly divided;

And he that speaketh, speak as the  
Oracles of God.

---

I.

P Reaching is an Ordinance What  
of God, for the saving preaching  
of mens souls, through  
the publique Interpretation of  
the Scriptures, by the voice of  
A 3 one

one assigned unto that office in  
the Church of God.

## II.

Ministers  
are bound  
to preach  
the Word

Every Minister is bound con-  
stantly to perform this duty a-  
mong the people where God  
hath set him; for he is to use  
not alone one or two, but all  
means of saving them, seeing all  
are little enough: and this of  
Preaching is one of the most  
special, and chiefest.

## III.

What the  
interpret-  
ing of the  
word is.

The interpreting of the word  
is the finding out the Order,  
Sum, and meaning thereof. This  
is done by a Logical, Rhetori-  
cal, and Grammatical Analysis  
of the portion of Scripture  
treated of; of which alone the

Logi-

in Logical is commonly to be brought in publique, and that with tearms not favouring of Ait, when the people are unlearned and without Ait.

III.

In interpreting the Word, The rules  
to be ob-  
served  
her. in. these three Rules are of speci-  
all use.

1. The literall and largest Sense of Scripture is the true sense, so far as it breeds not some disagrement and jarre between the several parts of Scripture compared together.

2. When any such disagrement will arise from the literal and largest sense, then must recourse be had to a Figurative sense, or to some distinction or limitation; one of which will surely clear the Text.

3. No distinction nor limitation must be embraced, but that which hath direct ground out of the Scripture, and will naturally arise from the comparing of places both different and agreeing. And the Figures must also be so explained, as that we must have some plain places of Scripture, upon which to ground our explication of them.

If these three Rules be not followed, the Scripture will be made as a Nose of wax; we framing it to our opinions, not our opinions to it.

## V.

The word  
is most  
conveni-  
ently han-  
dled by  
way of  
Doctrine  
and Use.

The Word of God is most conveniently applied unto the Hearers by way of Doctrine and Use. For this Course of

of Teaching is most easie for the Capacity and Memory of the simplest Hearer, and most commodious for the Speaker himself. For hereby he shall be sure to keep himself within the compass of his Text, and to speak nothing but what is naturally grounded upon that Scripture which he then handleth.

## VI.

A Doctrine is some Proposition expressed in the Text, or else rightly deduced from the same. If it be plainly expressed, it needs little proof, the Text itself proving the same. And for such Doctrines they may be easily seen and perceived by any. What a Doctrine is.

## VII.

How a  
Doctrine  
is to be  
raised  
from the  
Text.

For the deducing of a Doctrine from the Text, this Rule is most sure and infallible. Frame a true Categorical Syllogisme, (chiefly of the first Figure) whereof something in the Text being the *medius terminus*, and the Doctrine the Conclusion, then the Doctrine is soundly gathered, else not.

## VIII.

The order  
to be used  
in the  
handling  
of a Do-  
ctrine.

The Doctrine, whether expressed or deduced, must be orderly and substantially handled.

This (saving any mans better judgement) may be done very conveniently in four parts.

i. By proposing the Doctrine,

etrie, or setting down the Proposition , shewing clearly how it is gathered out of the Text.

2. By illustrating the same, both by a repetition of the same thing in some variety of terms, to the number of two or three, (whereof the last (if it may be) is to be the most short and pithy, that it may best stick in the memory , and most delight the hearer) and also by some fit and apt similitude. But herein care must be had, 1. Not to exceed, for Similitudes being chiefly for delight, two are enough. 2. The Protasis must be a thing well known to the Hearer, not some abstruse thing in nature, whereof he is more ignorant, and less capable then of the Doctrine it self , which is to be illustrated. This were as if one should go about to explain an obscure thing

thing by that which is more obscure. *Obscurum per obscurius.*

3. By confirming it both by allegation of like places of Scriptures, which tend to the same end, *Two or three may suffice*, for in the mouth of two or three witnesses shall every word be established, 2 Cor. 13. 1. And by Reasons.

The Reasons may be taken from the Cause, Effects, or any place of Logick, which (if they be strong and lightsomely delivered) do much affect.

4. By explaining the Doctrine, and that by speaking of both or one of the terms of the Proposition, whether shall seem most needful, shewing both the Kindes, Degrees, Causes, Effects Adjuncts, &c. thereof, or some of those as shall be most behouful. But it is to be remembred that

that these explanations must be used onely in matters as concern the most necessary points of Religion, or some most excellent vertue, or notorious vice, or something that the Hearer doth not in likelihood well conceive of.

By those four directions(if duly followed) the Doctrine will be plentifully and substantially handled. And when the explanation is needful, it is best to handle it last, that the minde of the Hearer may still hang, as it were, upon the preachers mouth, desiring to hear him speak: for when a man thinks that such a thing is true, which yet he doth not fully understand, he is hereupon the more desirous to have it fully laid open.

## IX.

How an  
Use is to  
be raised.

The Use is a Proposition deduced from the Doctrine, where the same Rule must be observed, which hath been already propounded : *viz.* The Doctrine must be the *medius terminus*; the Use the Conclusion of a true Syllogisme. Then is it a right and well collected Use, else not.

## X.

The Uses  
will have  
respect to  
the Judge-  
ment,

All Uses do respect principally, either the Judgement, or the Practice.

## The Judgement.

1. For confutation of a false Opinion, which the present Point doth well and fitly serve to confute.

2. For

2. For confirmation of a Truth, or instruction to be well grounded in the Truth, which the present Point serveth to confirm and manifest.

The Practice. And that either,

1. To reprove and terrifie an Offender, that he may leave off and forsake his sin : Or,

2. To admonish and exhort unto the performance of good duties : Or,

3. To comfort, strengthen, and comfirm the Godly that they faint not.

The Uses  
which re-  
spect the  
Practice.

## X I.

The Uses also may be conveniently handled in this order.

How the  
Uses are to  
be handled

1. Propose the Use shewing clearly how it followeth from the Doctrine.

2. Amplifie the Use and enlarge

large it, that it may work with more strength and life upon the affections of the Hearer.

3. Press it more particularly upon the present Auditory, and every particular soul therein.

## XII.

Each Use  
may be se-  
veraly am-  
plified. The several Uses fore-menti-  
oned admit of several wayes of  
Amplification.

## XIII.

An Use  
of Confu-  
tation  
how to be  
amplified. An Use of Confutation may  
be thus amplified.

1. By a plain narration and description of the error to be refuted, and that as near as may be in the very words used by the Adversary.

2. By shewing how contrary  
the

the Doctrine in hand, and the point to be confuted are each to other, and how they cannot stand together.

3. By taking away such idle distinctions as the Adversary haply doth or may use to reconcile them. Or if no shift be, yet by a concession, that if it were as they say and think, yet that would not follow which they intend.

## XIIII.

An Use of Conformation of How an  
use of  
confirma-  
tion and  
instruc-  
tion is to be  
amplified. the truth, and Instruction to rest in it may be amplified after the same manner that the former.

1. By declaring the Point to be confirmed.

2. By shewing directly that it

it must needs follow upon the Point in hand.

3. By answering such Cavils as are or may be brought against it.

## X V.

**How to  
amplifie  
an Use of  
Reproof.**

An Use of Reproof may be amplified,

1. By a clear describing of the parties to be reproved, namely, they that do so and so offend, that no man may exempt himself that is guilty: and here it will be best and most fit to use the very words of Scripture.

2. By declaring certain Adjuncts of the fault: viz. 1. The Commonness of it, whereby the Reproof will appear to be needfull, and therefore the more to be attended unto. 2. The Dangerousness of it, to the Soul, Body,

Body, Name, Estate, of every of which it's fit to give one or more pregnant examples. 3. The Unfitness and unbecoming of it, in respect of our Profession, Age, Calling, &c. 4. The Ease-ness, or Hardness of leaving it, hereby to make such as are guilty, ashamed not to overcome, or diligent to resist. And here the means would be propounded to keep against it.

3. By meeting with such Cavils as are used in defence thereof, or any Objection that may be made against the Reproof; which yet must be done with the spirit of meekness, to prevent an occasion of grief to any weak heart.

## XVI.

An Use of Admonition or Exhor-

An Use  
of admoni-  
tion or  
exhortati-  
on how to  
be ampli-  
fied.

**Exhortation to the practice of a virtue must be amplified.**

1. By a lively description of the thing and parties, to whom and of which the Exhortation is made, and is to be pressed.

2. By a Declaration of the profit, commodity and benefit that will arise from such practice (and here an example is very fit and convenient) as also of the possibility of attaining to the virtue by striving, where the means furthering the performance of the duty must be declared.

3. By meeting with doubts and objections that may be made against the duty, or why a man should not do it.

An Use  
of Com-  
fort how  
to be am-  
plified.

**An Use of Comfort may be amplified.**

### XVII.

i. By

1. By a description of the parties to whom it belongeth, and that clearly that no man may abuse himself.

2. By a declaration of the Comfort it self, how needful, certain, great, constant it is, and here also examples are of great force.

3. By meeting with the loose conclusions of carnal men, and setting them down in brief, by shewing how the comfort doth not appertain to them : and also of the doubts that a tender heart will never move against it , answering them lovingly , where are to be shewed the notes of the virtue that is the foundation of the Comfort.

## XVIII.

**A Caveat**  
about the  
kindes and  
order of  
amplifica-  
tions.

It is not necessary to use all the kindes of Amplifications, but such of them as shall appear most convenient: nor to use them all in order, but so as shall be best to delight, teach, and move the hearer.

## XIX.

**The Con-**  
**clusion of**  
**the Uses**  
**how to be**  
**ordered.**

**The Conclusion of all Uses is**  
alike by an Apostrophe, wherein the most worthy things must be in some variety of speech repeated, and urged upon every several soul, with Interrogations more or less, earnest, as the Point requireth: And (if it may be) the whole ended with some pithy Apophonema, or the like.

## XX.

## XX.

All Points afford not every one of those Uses ; or, if they do, yet some one of them most principally , which must be handled more largely, and the rest more briefly delivered. And the Minister must be sure to use as well Instruction and Comfort, as Reproof, else the hearer will think hardly of him.

A necessa-  
ry directi-  
on about  
the Uses.

---

**F I N I S.**

...viveva con la figlia sinistra. La  
vogliavo già da molto tempo  
ma non avevo mai avuto il cor-  
aggio di chiederle nulla. Ero ab-  
solutamente spaurito. Ma final-  
mente mi decisi a farlo. « Signore »,  
disse lei, « ho sentito parlare  
di un'altra persona che ha  
una figlia come mia. Non so se  
è vero, ma se è così, vorrei  
che mi dicesse chi è perché io  
so che non c'è al mondo una  
figlia più bella di mia figlia. »

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# A briefe of the ensuing T R E A T I S E.

---

## C H A P . I.

Deciphereth the enemy to be encountring  
from its

- I. Nature      {  
1 A secrete sinne.  
2 Sinne.  
3 The lusts of the flesh.  
4 Enmity against God.  
5 The vanity of the minde.  
6 Earthly members.

- II. Places of residence      {  
1 Flesh.  
2 The deeds of the body.  
3 The desires of the flesh and  
of the minde.

- III. Time of manifesta-  
tion      {  
1 The evill imagination of  
mans heart from his youth.  
2 The sinne wherein we are  
conceived and borne.

# A Briefe of

I V. Conti. { 1 Sinne that dwelleth in one.  
nuance      { 2 The old man.

V. Power

{ 1 Strong holds.  
2 The sinne which doth so  
easily beset us, and hang-  
eth so fast on us.

VI. Effects <

{ 1 An uncleane thing.  
2 The body of sinne.  
3 The motions of sinne.  
4 A warring law in our  
members.  
5 The body of death.  
6 The lusts of concupiscence.  
7 The deceitfulness of sinne.  
8 A root of bitterness.  
9 Entising lust.

VII. Aime

and end { 1 The law of sinne in our  
members.  
2 The body of death.

Those it names profitably serving for  
the discovery of the same, as by  
the conclusions deduced there-  
from plainly appeareth.

CHAP.

## the ensuing Treatise.

### CHAP. II.

Declareth that the flesh with the inordinate lusts and affections thereof is to be encountered:

Where is shewed

{ What it is to encounter it in Scripture phrase.  
How God out of his goodness towards us, answerable unto the severall forementioned names of this our enemy, instructeth us how to deal with the same.

### CHAP. III.

flesh with its lusts and affections encountered, viz.

The children of God

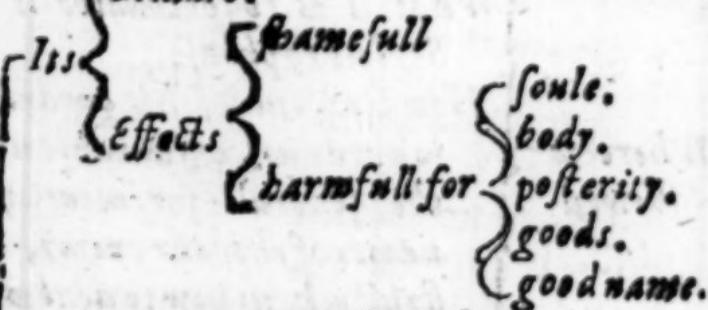
{ On whom alone God is pleased to bestow the grace of mortification.  
Unto whom alone the meanes tending therewards become effectual.  
Who alone in truth labour for mortification.

# A Briefe of

## CHAP. IV.

Sbeweib the reasons why the flesh with its  
lusts and affections is to be encountered:

*NATURE.*



*There in respect of*

*Others*

*God*

*Christ*

*Death.*

*Worke of redempcion.*

*Blood.*

*Himselfe.*

*They*

# the ensuing Treatise.

They are in respect of

	Spirit	Tempted. Grieved. Quenched. Absenterb himselfe.
		The holy Angels.
Others	The Saints	Dead. Alive.
	The wicked	Not fit patterns of imitation. By our sinnes are encouraged to sinne.
		The creatures.
		The Devil.

## A Briefe of

### CHAP. V.

Discovereth after what manner the flesh with the lusts and affections thereof is to be encountered: where's

- |  |                                  |
|--|----------------------------------|
| 1 How the flesh war-                           | 1 Covertly.                      |
|  | 2 By faining flight.             |
| reth against us, viz.                          | 3 By open force and<br>violence. |
|  | 1 Sincerely in quality.          |
| 2 How we must warre<br>against the flesh, viz. | 2 Imperially in quantity.        |
|  | 3 Discreetly.                    |
|  | 4 Cheerfully.                    |
|  | 5 Poreably.                      |
|  | 6 Seasonable.                    |
|  | 7 Constantly.                    |

### CHAP. VI.

Describeth by what meanes the flesh with the lusts and affections thereof is to be encountered:

- |                 |  |
|-----------------|--|
| They<br>are not | 1 To walke carelessly and securely.                |
|                 | 2 To connive or miske therat.                      |
|                 | 3 To consent therunto.                             |
|                 | 4 To put in execution any of the<br>deeds thereof. |
|                 | 5 To fulfill the desires thereof.                  |

But

# the ensuing Treatise.

But they are	Fasting.	
	Extraordinary	Vowes.
	Ordinary	Things to be avoided.
	consisting in	Things to be abstained.
Things to be avoided	1 Excessive in things lawfull	Ignorance. Pride.
	2 Harbouring the causes of our sinfull lusts	Hardnesse of heart. Carnall confidence. Infidelity.
	3 The occasions of sin	Evill company. Evill places. Tempting objects. Want of a calling. Want of diligence in ones calling.
	4 Unwillingnesse to fight.	
	5 Cowardise and carklesnesse.	Things

## A Briefe of

Things to be attained	Faith.	
	Love	{ God;
	Fearc of	{ Ourselves.
	Prayer	
	Dayly renewing of our Covenant.	
	Holy wisdome.	
	Watchfulnesse.	
	Meditation of	{ Gods Nature. Gods Word.
	Christ's sufferings.	
		{ Heaven.
Yea, we are to deale with our lusts as	Joseph with his Mi- stresse.	
	Pharaoh with the Is- raelites.	

## CHAP. VII.

Containeth Motives or encouragemens  
unto this spirall combat.

By warring against our lusts, wee purchase	1	Peace of conscience.
	2	Daily experience of Gods powerfull presence.
	3	Glory to God.
	4	Continall feare through the sense of continuall weakness in our parts.
	5	A

## the ensuing Treatise.

By warring  
against our  
lusts, we  
purchase

- 5 A passage to stay outward  
actuall sinnes.
- 6 Ease in the end of our  
journey.
- 7 A higher detestation of sin.
- 8 Hatred of sinne for sinne.

## CHAP. VIII,

Propoundeth necessary Caveats to be ob-  
served in this spirituall encounter.

A Christian  
must be  
carefull

- 1 Not to be an hindrance unto  
himselfe in vanquishing his  
... passion.
- 2 Not to cast away his Ar-  
mour, or in any sort yeeld.
- 3 To be wise in the application  
of Scripture.
- 4 To prepare for new contrary  
winds.
- 5 To cry out against our lusts,  
being overmastered by them.
- 6 To beware of the false bed of  
security.
- 7 To consider that all sinnes  
have

## A Briefe of

- have not the like proportion of labour  
in mortifying.
- 8 Neither to be too curious, nor altogether careless of the first motions unto sinne.
  - 9 To aske pardon for secret sinnes.
  - 10 Not to beleieve that the flesh is always mortified when it seemeth so to be.
  - 11 To continue in the practice of mortification.
  - 12 To be perswaded that faith in Christ must precede mortification.
  - 13 To distinguish betweene naturall, spirituall, and carnall lusts.
  - 14 Not to give over, but fight even to the end.

## CHAP. IX.

Explaine ih the signes whereby to discerne  
when we prevale against the flesh with  
its inordinate lusts and affections.

They that are indeed mortifi-  
ed, or doe in some measure  
prevale against their lusts

- 1 Are Christ's,  
or in him.
- 2 Walke after  
the Spirit.

3 Are

## the ensuing Treatise.

They that are indeed  
mortified, or doe in  
some measure pre-  
vail against our  
lusts

- 3 Are alive unto God.
- 4 Are freed from sinne.
- 5 Are new creatures.
- 6 Set themselves a-  
gainst every sinne.
- 7 Grow in grace.
- 8 Hate sinne.
- 9 Are carefull to a-  
void relapses.
- 10 Have a true sight  
and sense of their sins.
- 11 Are truly hum-  
bled, &c.
- 12 Cannot be with-  
drawne from God.

## CHAP. X.

Hath the conclusion of the Treatise or ap-  
plication of the foregoing matter in an  
Necessity.

Exhortation  
unto the du-  
ty of merci-  
fication, urg-  
ed from

- Equity.
- Utility.
- Credit.
- Vndoubred furtherance.
- Certaine victory.
- Heaven it selfe.

Besides

# A Briefe of, &c.

Besides the forementioned particulars

{ Objections answered.

Questions resolved.

Deeps of Satan discovered.

Forms of retired secret-self-triall prescribed.

Places of Scripture compared  
and explained.

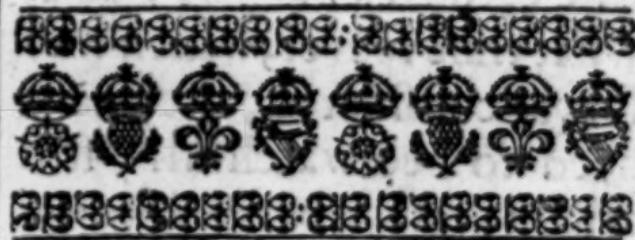
Scripture-similitudes (especial-  
ly) inferred.

Differences betweene the godly  
and the ungodly manifested.

Necessary truths made knowne.

There are  
also sundry

THE



THE  
DESTRVCTION  
of in-bred Corruption;  
OR,  
AN ANTIDOTE  
*against Fleshly Lusts.*



Such is the dangerous estate of GODS children hereupon earth; so many the tribulations of the Righteous: that as they themselves are compared to *warrours*, their

B                    Life

2 Tim. 2.3.

Iob. 7. 1.

Phil. 3. 12.

Gods chil-  
dren al-  
ways in  
danger of  
their spiri-  
tuall ad-  
versaries.

Who bee  
their chief  
enemies.

1 Pet. 5. 8.

Life termed a *war-fare*: So at what time soever, which way soever considered, they have need to bee watchfull; still armed: alwayes *working out* their *salvation with feare and trembling*. Above them, below them, behind them, before them, within them, without them, round about them, on their right hand, on their left hand, in prosperity, in adversity, well or ill, at home, or abroad, do their many cruel, malicious, subtle, and incessant enemies lay *Stratagems to worke their confusion*.

Of those, the *Devill*, the *World*, and the *Flesh*, are the principall agents.

The *Devill*, who as a roaring *Lyon* continually goeth about

bout, seeking whom bee may devour.

The world, which doth even think it strange that we run not with them to the same excesse of riot, speaking evill of us.

The Flesh which lusteth against the Spirit; and is so contrary thereunto, that we cannot doe the things that we would.

Every of those severally, all of them jointly have sworne our destruction. Them therefore are we so to oppose, resist, strive against, that the first may flee from us, the second be overcome of us, and the third crucified by us.

With this last as our domestike enemy, our bosome traitor; yea, without whose assistance, neither the Devill could seduce us, nor world intrap

Pet. 4.4.

Gal. 5.17.

Iam. 4.7.

1 Ioh. 5.4.

Gal. 5.24.

The Flesh  
our most  
dangerous  
enemy.

trapus, do we in the strength of the *Almighty*; in the name of our Lord *Iesus Christ*; in the grace and comfort of his *holy Spirit*; and in the light and direction of his *Sacred Word* cope at this time; confining our selves (for our further profit, and more orderly proceeding in this combat) unto the prosecution of these ten particulars.

1. *The enemy*
2. *That it is*
3. *By whom it is*
4. *Why it is*
5. *Afier what manner it is*
6. *By what means it is*
7. *Motives or encouragements hereunto.*
8. *Ne-*

The order  
and me-  
thod of the  
ensuing  
Treatise.

8. *Necessary Carets to bee ob-served herein.*
9. *How to discerne when wee prevaille against it.*
10. *The Application of the whole.*

Of every of which severally and in order, at the pleasure of God.

---

B 3 CHAP.

---



## CHAP. I.

The Enemy to bee encoun-  
tered with: the sundry  
names wherby the same  
is expressed,

**Gal. 5. 24.**

**Col. 3. 9.**

**Ro. 7. 23.**

The ene-  
my to be  
encoun-  
tered.

**T**He Enemy to bee encoun-  
tered is the Flesh, with the  
affections and lusts thereof; the  
Old man with his deeds; the law  
of sin in our members warring  
against the law of our mind; and  
bringing us into captivity to the  
law of sin which is in our mem-  
bers: even our naturall corrup-  
tion and in-borne pravite, which  
as a spirituall kinde of disease,  
gall, leaven and poyson, dayly  
diffu-

diffuseth it selfe throughout our whole man; so infecting the same, that as thereby wee are made in our selves unapt to any good, though most prone and ready to all evill: so most bitter fruits are in us produced, even inordinate motions of the minde, will, and affections, which doe entice and stir us up unto sinne, and are now and then acted and execused by the body, both in word and deed.

Jam. 1.14.

This is in Scripture made knowne unto us under divers names, which upon divers and different respects are appropriated heereunto; as namely, in regard of its nature, its places of residence, the time of its manifestation, its continuance, its power, its effects, its ay me and end, and the like.

Its nature; so is it termed.

How it's  
in Scrip-  
ture made  
knowne  
to us.

Names  
from its  
nature.

Psal. 19.12.

Psal. 90.8.  
Why ter-  
med secret  
sinnes.כְּהֵר  
Chem. loc.  
com.בָּלִם  
1 Sam. 17.  
56.

I. A secret sinne, as in that of David: *Clense thou me from secret faults,* and that of Moses, *Thou hast set our iniquities before thee;* our secret sinnes in the light of thy countenance; the word in the former derived from a Roote which signifieth *hid*, implying that our originall sin or corruption of nature is hid even from our very thought till it bee revealed by the law of God, as the latter from a Roote whence בָּלִם which signifieth a young man or stripling is derived, that as a young man abideth hid and unknowne, till hee undergoe either the domestike charge of a familie, or some publike office in the common-wealth. So our originall corruption till it manifest it selfe by its inward stirring and outward acts of sin,

is

is unto us wholly unknowne, unto  
God onely knowne.

2. Sin, as in that of S. Paul.

But sinne taking occasion by the commandement, wrought in me all manner of concupiscence; even because it is out of measure sinfull, yea the ground and roote of all other sinnes, as S. James testifieth: But every man is tempted, when hee is drawne away of his owne lust and enticed, then when lust hath conceived, it bringeth forth sin. To which purpose S. Paul; let not sinne reigne in your mortall body, that ye should obey it in the lusts thereof.

3. The lust of the flesh, as in that of Paul, make not provision for the flesh to fulfill the lusts thereof. And againe, walke in the spirit, and ye shall not fulfill

Why ter-  
med sin.

1am. 1.14.  
15.

Rom. 6.12.

Rom. 13.  
14.

Gal. 5.16.

1 Pet. 1. 11.

Why termed the lust of the flesh.

Rom. 8. 7.

Eph. 4. 17.

*the lust of the flesh. So fleshly lusts, as in that of S. Peter; Abstaine from fleshly lusts which warre against the soule: intimating, that as the same proceed from the flesh, and favour of the flesh, so are they marueilous pleasing to sensualitie, and such as the flesh doth especially delight in.*

*4. Enmitie against God, as in that of S. Paul, because the carnall minde is enmitie against God; for it is not subject to the law of God, neither indeed can be.*

*5. The vanitie of the minde, as in that of the same Apostle: This I say therefore, and testify in the Lord, that ye henceforth walke not as other Gentiles walke, in the vanitie of their minde, having the understanding dark-*

darkned, &c. All our fleshly lusts, our inward motions and stirrings unto sinne, they are but the vanitie of our minds, how pleasing soever to us.

6. *Earthly members*, as in that unto the *Colossians*, *Mor-tifie your members which are upon the earth*, *fornication*, *uncleannessse*, *inordinate affection*, &c. *Members*, i. because as in the fit and apt joyning together of the severall parts and members of the body, the being of the humane body doth consist: so doth our wickednesse consist in many particular disorders, inordinate lusts and affections: the joyning of which together doth make up the universall sinfulness of our nature; whereby the heart is made no lesse fit

Col. 3. 5.

Why ter-  
med mem-  
bers.

I.

- fit for all manner of sinne,  
then by the members of the  
body the body is made fit for  
action. 2. because they are  
no lesse naturall unto us then  
the members of our body,  
beginning and growing in  
us, with the beginning and  
growing of our limbs; accor-  
ding to that of the Psalmist.  
*Behold I was shapen in iniquity,  
and in sinne did my mother con-  
ceive mee.* 3. because as the  
members of the body doe the  
actions of the body; so doe  
these base affections doe the  
actions of the unregenerate  
part. 4. because as the mem-  
bers of the body doe serve as  
weapons for the defence one  
of another; so these as wea-  
pons of unrighteousnesse doe  
warre against the soule. 5. be-  
cause
- Psal. 51.5.
- 3
- 4
- 5

cause they are as deare unto the heart as any member is unto the body, its *right hand*, and *right eye*, which without much adoe it will not part withall. *Earthly members*, as being the signes of the earthly man ; and tend onely to earthly pleasures and contentments; still carrying and drawing our mindes from an high valuing of heavenly things, to a base esteeme of them, and from a base esteeming of earthly things, unto an high esteeme of them.

Its places of residence; so is it termed.

1. *Flesh*, as in that of Saint Paul; who walke not after the flesh, but after the spirit: and againe, They that are Christs have crucified the flesh with the af-

Mar. 3. 19.

Why  
earthly  
members.

Names  
from its  
places of  
Residence.

Rom. 8. 1.

Gal. 5. 24.

Why ter-  
med the  
flesh.

1

2

3

4

*affections and lusts.* 1. Because the Flesh is the instrument by which it is propagated. 2. because it is executed in our carnall and earthly members: 3. because it is strengthened, augmented and nourished by carnall and fleshly objects, 4. because it is the end it drives us to; namely, to affect the same, and fulfill the lusts thereof.

Rom. 8.13.

Why ter-  
med the  
deeds of  
the body.

*2. The deeds of the body*, as in the fore-mentioned Chapter; if ye through the Spirit doe mortifie the deeds of the body, ye shall live. Because the body is the subject wherein they are, and instruments wherby they are executed; visibly manifesting themselves in the same.

*3. The desires of the Flesh, and of the Minde.* Neither is it any

Eph. 5.5.

any marvell that such as walke  
in the vanitie of their minde, ha-  
ving the understanding darke-  
ned, being alienated from the  
life of God, through the igno-  
rance that is in them, because  
of the blindnesse of their heart ;  
it's no marvell (I say) that  
such fleshly desires doe reside  
in their minds, and are in like  
manner obeyed in their out-  
ward members.

The time of its manifesta-  
tion ; so it is termed.

1. *The evill imagination of mans heart from his yoush* (or  
infancie and childs age, the  
word whence youth here is  
derived, being spoken of Mo-  
ses when he was a babe, Exo.  
2. 6.) the same being in us,  
from the veryhoure wherein  
wee are formed; then espe-  
cially

Eph. 4. 17.  
18.

Name  
from the  
time of its  
manifesta-  
tion.

Gen. 8. 31.

cially first shewing it selfe,  
when we first begin actually  
to sinne.

Psal. 51.5.

Psal. 58.3.

Isai. 48.8.

Names  
from its  
continu-  
ance.

Rom. 7.15.

1 Joh. 1.8.

2. *The sinne wherein wee are conceived and borne;* as in that of the Psalmist. Behold I was shapen in iniquitie, and in sinne did my mother conceive me: and againe; The wicked are estranged from the wombe, they goe astray; so soone as they bee borne speaking lies. To this purpose Isaiah; For I knew that thou wouldest deale very treacherously, and wast called a transgressor from the wombe.

Its continuance; so is it termed.

I. *Sinne that dwelleth in one.*  
Now then it is no more I that doe it, saith S. Paul; but sinne that dwelleth in me. If we say we have no sinne (saith S. John) wee deceive

ceive our selves, and the truth is not in us. To which purpose S. James. *In many things wee sinne all.* Our Saviour for this cause directeth us dayly to pray, *and forgive us our sinnes.* As a bold, saucie, quarrelsome inmate it will (though but as a slavish Gibeonite) whilst we dwell here, dwell in us.

Iam. 3. 2.

2. *The Old man*, as in that unto the Ephesians, *That ye put off concerning the former conversation, the Olde man, which is corrupt according to the deceitfull lusts:* and unto the Colossians; *Lie not one to another;* seeing that yee have put off the Old man, with his workes. Yet in other respects also it may bee thus termed: As i. in respect of our state of corruption, which

Mat. 6. 12.

Eph. 4. 23.

Col. 3. 9.

Why he  
named the  
old man.

I

which in the renewed estate we change ; so that our condition after calling is said to bee new , and our dispositi-  
on before calling to bee old.

2. in respect of the effects thereof, as well in the godly as the ungodly ; the godly in whom it waxeth old and wi-  
thereth more and more daily by the power of Christ in them ; the ungodly, in whom it spends the strength and vi-  
gour of the faculties of their soules , making them more and more withered and de-  
formed in Gods sight , as in like manner upon their bo-  
dies it hasteneth old age and death.

Its power ; so is it termed.

1. *Strong holds : for the wea-  
pons of our warfare are not car-  
nall*

Names  
from its  
power.  
*2 Cor. 10.*  
4.

nall ( saith S. Paul) but mighty through God, to the pulling downe of strong holds. Strong holds wee know are neither easily, nor quickly pulled downe: some one having for many months together stood out against the furious batteries of most puissant Princes. Such are our inbred corruptions, words will not make them affraid; and if cowardly, or without our warlike engins, weapons and armour we assaile them, they will but flout us for our labour: faith, knowledge, hope, prayer, teares, fighes, groanes, &c. will have enough to doe ere those holds be pulled downe.

2. *The sinne, which doth so easily beset us; and hangeth so fast on us: whereof of our selves*

Heb. 13.1.

selves we can no more be rid, then a little childe is able to encounter a Gyant ; which sticking (as it were) in our marrow and bones, wee are asunable to shake off, as the black-more his colour, or the leopard his spots.

Names  
from its  
effects.

Iob. 14. 4.  
Whyter-  
med an  
uncleane  
thing.

Mat. 15. 18.

Rom. 6. 6.

Its effects ; so it is termed,  
 1. *An uncleanething; Who can bring a cleane thing out of an uncleane* (saith Iob ?) *uncleane*, as in its owne nature, being contrary unto God, who is holines and puritie it selfe : so in respect of us who are defiled thereby, according to that of our Saviour. *But those things which proceed out of the mouth, come forth from the heart, and they defile the man.*

2. *The body of sinne; as not onely*

Why termed the body of sinne.

onely being in it selfe a monstrous body (in which respect the names of Serpents, Vipers, Lyons, Bears, ravening Wolves, wild Swine, Asses, &c. are in Scripture ascribed unto those, in whom there is nothing else but flesh and corruption) but also daily bringing forth in us a monstrous brood of noysome lusts, by all meanes provoking, egging, and inticing us to fulfill the same.

3. *The motions of sinne;* as which are continually stirred up by in-borne corruption in the heart and in the minde; and doe incite a man, and as it were sollicite him to sinne, which being in themselves sinfull, and comming from sinne; so they egge unto sinne, and

Rom. 7. 5.  
Why termed the motions of sinne.

and beget workes which are sinfull: hence Saint *Paul* describing simple women that are carried away as a prey by cunning seducers, thus speaks of them, that *they are led with divers lusts*, that is, (as the word signifieth) *acted and moved, impelled and driven this way and that way by many evill motions and lusts.*

Ro. 7. 23.

4. *A warring law in our members, even a law in our members warring against the law of our minde, and bringing us into captivitie to the law of sinne which is in our members:* whereunto is agreeable that of Saint *Peter*; *Abstaine from fleshly lusts which warre against the soule:* and that of S. *Paul* unto the *Galatians*; *The flesh lusteth against the spirit, and the spirit*

1 Pet. 2. 11.

Gal. 5. 17.

spirit against the flesh, and these are contrary the one to the other.

5. *The body of death.* O wretched man that I am (saith S. Paul) who shall deliver me from the body of this death? A body of death, as being a deadly thing deserving both temporal and eternall death, as working the death both of body and soule, as engendring and bringing forth a brood of deadly sinnes, being nothing else but dead workes, as being a most deformed and misshapen body; yea destined to everlasting death, condemned to die, and to death must goe.

6. *The lust of concupisence;* as elsewhere, evill concupis-  
cence; as being the loathsome  
fountaine whence the filthy  
stremes

Ro. 7. 24.

Why ter-  
med a bo-  
dy of death

Iam. 1. 14.  
15.

Heb. 6. 1.

Gal. 5. 24.

i Thes. 4. 5.

Col 3. 5.

streames of uncleanness abundantly flow.

Heb. 3.13.

Eph. 4.23.

Why termed  
deceitfull.

Heb.12.15.

Iam. 1.14.

7. *The deceitfulnesse of sinne;* as unto the *Ephesians*; *deceitfull lusts*, as which in the end, notwithstanding of all their faire shewes, and goodly pretences, will certainly delude and coozen us, if wee repose any confidence therein.

8. *A root of bitterness;* which springing up in us, doth both trouble and defile us, dayly producing in us much bitter fruit, the corrupt fruit of evill.

9. *Entising lust.* But every man is tempted when he is drawn away of his owne lust and entised, saith Saint James. Entising as well endevoreth no lesse to intrap us, then *Dalilah* did *Samson*; *Thamar*, *Iudah*; fishers and

and fowlers, by their baits,  
fishes and fowles.

Its ayme, and end; so is it  
termed.

*The law of sinne in our mem-  
bers*: as which would as a law  
domineere over us. So also  
*The body of death*; as which  
would bring upon us death,  
both the *first* and the *second*;  
death corporall, spirituall,  
and eternall.

This our naturall corrupti-  
on, those our inordinate lusts  
and affections, under what  
forme soever, by what name  
soever warring against us, are  
wee valiantly to encunter:  
yea, those very *names* ascribed  
thereunto, do not a little fur-  
ther us in the discovery of the  
same: as by our reviewing of  
them may thus appeare.

Names  
from its  
ayme and  
end.  
Rom. 1.23.

24.

Conclusi-  
ons drawn  
from the  
*sames*  
whereby  
this our  
enemy is  
decyphered.

Rom. 8. 7.

Rom. 7. 24.

Rom. 7. 17.

Rom. 7. 23.

Psa. 19. 12.

Rom. 8. 21.

Psal. 51. 5.

Col. 3. 5.

Rom. 7. 8.

Gal. 5. 24.

Ro. 13. 14.

Col. 3. 5.

Re. 8. 13.

Eph. 2. 3.

1. If it bee enmitie against God, and the body of death, then it is one of the three great enemies of God and mans salvation.

2. If it bee sinne that dwelleth in one; and the law of sinne in our members, then it is a domesticall and so a more dangerous enemie.

3. If it be a secret sinne; the evill imagination of mans heart from his youth; the sinne wherein we are conceived and borne; the Old man; sin (out of measure sinfull:) then as there is no small skill to be used to finde it out; so in like manner is not the same to be slighted.

4. If it be the flesh; the lusts of the flesh; Earthly members; The deeds of the body; The desires of the flesh, and of the mind:

Then

Then is the same pleasing unto flesh and blood; after an especiall manner delightfull unto mans corrupt nature.

5. If it be *strong holds*; the sinne that doth so easily beset us; a warring law in our members; then it is powerfull; not easie to be overcome.

1 Cor. 10. 4.

Heb. 12. 1.

Rom. 7. 24.

Iam. 1. 14.

6. If it be the *motions of sin*, and *entising lust*; then will not it let us alone, though wee would peaceably entertaine the same.

Eph. 4. 17.

Heb. 3. 13.

Eph. 4. 22.

7. If it be the *vanitie of the minde*, the *deceitfulnesse of sin*; *deceitfull lusts*: then how pleasing soever for the present, will it in the end prove treacherous unto us.

Job. 14. 4.

Ro. 6. 6.

8. If it be an *uncleane thing*, a *monstrous misshapen body of sinne*: then is it that whereof

whee are to bee ashamed , and  
which is of us both to be ab-  
horred and loathed.

Heb.13.15.

9. If it be a roote of bitter-  
nesse: then as there is no true  
pleasure to be found therein,  
and it selfe is the ground of  
all actuall transgressions, whe-  
ther in word or deed, which  
are daily stirred up thereby;  
so if it be not daily wrought  
upon, and the branches ther-  
of lopt off by the axe of Gods  
word; the same will prove  
so hard, and the branches  
thereof so many, so great,  
and so wreathed together,  
that our after-labour will be  
but labour in vaine.

Thus of the enemie to bee  
encountred, with the names  
of treachery, tyranny, cruel-  
tie, sensualitie and guile so  
plainly,

plainly, (as it were in capi-  
tall letters) written on its  
forehead; that hee that run-  
neth may reade them, and  
accordingly avoid the dan-  
ger: And so of the *first par-*  
*ticular.*

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C 3 CHAP.

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## CHAP. II.

That the Flesh , with the lusts and affections ther-of, is to be encountred.

Differences  
betweene  
our tempo-  
rall and  
spirituall  
enemies.

**N**O small difference there is betweene our *temporall* and *spirituall* adversaries : with *those* wee both may and must be reconciled; with these to admit of reconciliation, is no leſſe impossible then unlawfull : *Those* may love us, and (howſoever) we must love them : *These* will alwaies hate us, and we must alwaies hate them : with *those* we may for

a long time live in peace ; howsoever carry our selves peaceably towards them : with *these* wee both are and must be daily at deadly feurd ; yea though wee would let them alone, yet will not they let us alone ; and by our not encountring them, doe we encourage them the more eagerly and fiercely to set upon us. Such is the *flesh*, a deadly, daily, trecherous, tyrannicall, domesticall, & guilfull *enemy* ; it daily and by severall waies would destroy us : accordingly must we daily and duly desire and seek its ruine ; *casting* downe *imaginacions*, and every bigh thing that exalteith it selfe against the knowledge of God, and bringing into captivitie every thought to the obedience of Christ.

2Cor. i. 5.

A dutie which is in the Scripture both commanded and commended: the true nature thereof being both largely and significantly pourtrayed therein; as also the constant practise thereof, under most Exhortations unto Repentance, renovation, regeneration, mortification, and the like, implicitly urged.

This is,

*To deny our selves.*

*To make our selves spiritually Eunuchs for the Kingdome of Heavens sake.*

*To forsake all that a man hath.*

*To be dead to sinne.*

*To be baptised into Christ's death, and buried with him by baptism into death.*

To

- To be circumcised, with the circumcision made without hands. Col. 2.11.
- To hate our life in this world. Ioh.12.25
- To enter in at the strait gate. Mat. 7.13
- To make a covenant with our eyes; set a watch about the dore of our lips; rule our spirit; and take heede to our wayes. Iob. 31.1
- To be turned from darknes to light, and from the power of Sathan unto God. Psal.141.3.
- To arise from the dead. Pro.16.32.
- To break up our fallow ground. Psal. 39.1.
- To circumcise our selves to the Lord, and take away the fore-skinne of our heart. Act. 16.18.
- To wash our heart from wickednesse. Eph. 5.14.
- To loath our selves for the evils which wee have committed in all our abominations. Ier. 4. 3.
- To rent our hearts, and turne unto the Lord our God. Ier. 4. 4.
- To wash our heart from wickednesse. Ier. 4. 14.
- To loath our selves for the evils which wee have committed in all our abominations. Ezek. 6.9.
- To rent our hearts, and turne unto the Lord our God. Joel. 2.13.

Tit. 2.12.

To deny ungodliness and worldly lusts.

1 Cor. 9.27.

To keepe under our body, and bring it into subjection.

1 Pet. 4.1.

To suffer in the flesh and cease from sinne.

Mar. 13.44.

To sell all that we have, and buy the field with the treasure therein.

Psal. 45.10.

To forget our owne people, and our fathers house.

Yea, such is the goodness of God towards us, that (under what *name* soever, after what *manner* soever this our enemy commeth against us) we are instructed how to deale with the same, and avoid the foile.

Behold, it commeth against us, with its *name* written on its fore-head : How readest thou?

The

The evill imagination of mans heart from his youth.

Gen. 8. 21.

Wee must not walke any more after the imagination of our evill heart: vaine thoughts must not be suffered to lodge within us: wee must cast downe imaginations, and every high thing that exalthe it selfe against the knowledge of God.

Ier. 3. 17.

Ier. 4. 14.

2 Cor. 10. 5.

An uncleane thing.

Iob. 14. 4.

2 Cor. 7. 1.

Let us clese our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God: wee must bee sanctified and cleensed with the washing of water by the word: wee must wash our heart from wickednes, that we maybe saved: we must get our hearts sprinkled; & our bodies washed with pure water: we must purifie our selves in obeying the truth through the spirit.

Eph. 5. 26.

Ier. 4. 14.

Heb. 10. 22.

1 Pet. 1. 17.

Secret

Psal. 19.12.

Ibid.

Psal. 51.5.

Ibid. 7.

Iam. 1.18.

Ioh. 3.3.5.

2Cor. 5.17.

Rom. 6.6.

Ibid.

Col. 2.11.

*Secret sinnes.*

Wee must call upon God to be informed thereof, and accordingly clenched therefrom.

**The sinne wherein we are conceived and borne.**

Wee must call upon God to purge, wash, and cleanse us therefrom. To begat us with the word of truelih, that wee may be a kinde of first fruits of his creatures: borne againe, borne of water and of the Spirit; and so in Christ, new creatures.

**The body of Sinne.**

The same must be destroyed: knowing this (saith Saint Paul) that our old man is crucified with him, that the body of sinne might be destroyed; that henceforth wee should not serve sin. The same in like manner must bee putt off,

off, as the same Apostle wri-  
teth elsewhere.

The motions of sinne.

We must not *lodge them*; ei-  
ther slight them; but accord-  
ing to the meanes of know-  
ledge bestowed upon us, op-  
pose them, lest wee become  
*vaine in our imaginations*, and  
God in justice give us up unto  
*vile affections*.

Sinne.

We must be dead therewith-  
to: wee must not let it reigne  
*in our mortall body* to obey it in  
*the lusts thereof*: either yeeld our  
members as instruments of un-  
righteousnes unto sin: we must  
wash our hearts therefrom: we  
must refuse to enjoy the pleasures  
*thereof*.

Sin that dwelleth in one.

We must not consent there-  
unto

Rom. 7.5.

Ier. 4.14.

Rom. 1.21.  
26.

Rom. 7.8.

Rom. 6. 2.

Rom. 6.12.

Rom. 6.13.

Ier. 4. 14.

Heb. ii.24.

Rom. 7.17.

Ro. 7. 20.

unto ; but so oppose it , that we may say with Saint Paul , *now if I doe that I would not , it is no more I that doe it , but sinne that dwelleth in me .*

Ro. 7. 23.

*A warring law in our mem-  
bers .*

Ibid.

*The law of our minde must warre against the same ; that as , the flesh lusteth against the Spirit , the spirit may in like manner lust against the flesh .*

Ro. 7. 24.

*The body of death .*

Ibid.

We must be sensible therof , and even long to bee delive-  
red therefrom , saying with Saint Paul , *O wretched man  
that I am ! who shall deliver me from the body of this death ?*

Rom. 8. 1.

*Flesh .*

Gal. 5. 24.

We must crucifie the same : we must not walke after the same ; we must not live after the same ; we

Rom. 8. 1.

Rom. 12. 8.

we must not make provision for  
the flesh, to fulfill the lusts thereof;  
wee must not warre after the  
flesh; wee must not minde the  
things thereof.

Ro. 13.14.

2 Cor. 10.3.

Rom. 8.6.

Rom. 8.7.

Enmitie against God.

Wee must not favour the  
same, either yet enter into  
any termes of reconciliation  
therewith, as which is not sub-  
ject to the Law of God, neither  
indeed can be.

Ibid.

The deeds of the body.

Wee must through the spirit,  
mortifie the same, that wee may  
live.

Rom. 8.13.

Ibid.

The lusts of the flesh.

Wee must not fulfill them :  
we must crucifie the same ; we  
must not be led away with them ;  
wee must not be drawne away of  
them ; wee must not bee allured  
through

Gal. 5.16.

Ro. 13.14.

Gal. 5.24.

2 Tim. 3.6.

Iam. 1.14.

2 Pet. 2.18.

<sup>1</sup> Pet. 2. 11.

through them; we must abstaine from them.

<sup>2</sup> Cor. 10. 4.

Ibid.

Strong holds.

The weapons of our warfare  
must not be carnall, but mighty  
through God, to the pulling down  
of them.

Eph. 2. 3.

The desires of the flesh and  
of the minde.

Ibid.

We must not fulfill them,  
as heretofore we have done:  
but enter into a covenant to  
seek the Lord God of our Fathers,  
with all our heart, and with all  
our soule.

Eph. 4. 17.

Ibid.

The vanity of the minde.

Eph. 4. 23.

We must not henceforth thus  
walke as other Gentiles walke;  
but endeavour to bee renewed in  
the spirit of our minde, trans-  
formed by the renewing of our  
minde, and changed into the i-  
mage of God from glory to glory,  
even

Rom. 12. 2.

<sup>2</sup> Cor. 3. 18.

even as by the spirit of the Lord,  
that Christ may be formed in us,  
and as we have born the image of  
the earthly, we may also bear the  
image of the heavenly Adam.

Gal. 4.19.

1 Cor. 15.  
49.

Earthly members.

Col. 3.5.

We must mortifie them; we  
must put them off; we must not  
yeeld our members, as instru-  
ments of unrighteousnesse unto  
sinne.

Ibid.

Ibid. 8.

Rom. 6.13.

The old man.

Col. 3.9.

Eph. 4.22.

We must put off concerning  
the former conversation, the old  
man which is corrupt, according  
to the deceitfull lusts; not con-  
tenting our selves till wee  
know assuredly, that our old  
man is crucified with Christ.

Rom. 6.6.

The lust of concupiscence.

1 Thes. 4.5.

Ibid.

Every one of us should know  
how to possesse his vessell in san-  
ctification and honour, not in the  
lust

*The destruction of*

*lust of concupiscence, even as the Gentiles which know not God.*

Heb. 3.13.

*Ibid.*

*The deceitfulnesse of sin.*

*We must exhort one another dayly, while it is called to day, lest any of us bee hardened through the deceitfulnesse of sinne.*

Heb. 12.1.

*The sinne which doth so easily beset us.*

*Ibid.*

*We must lay aside every weight, and the sinne that doth so easily beset us; that we may runne with patience the race that is set before us: yea, wee must even resist unto blood, striving against sinne.*

Heb. 12.15.

*Ibid.*

*A root of bitterness.*

*We must looke diligently, lest any of us fail of the grace of God, and so this roote of bitterness springing up trouble us, and thereby many be defiled.*

Iam. 1.14.

*Entising lust.*

*We*

2 Pet. 2.18.  
19.

We must be carefull not to  
be allured thereby, lest being of  
the same overcome, of the same  
we be brought in bondage.

In a word.

We must alwaies walke so  
warily and circumspe&ly,  
that in what kind soever, after  
what manner soever, under  
what name soever, this our  
dangerous and deadly enemy  
shall assaile us, wee may in-  
stantly oppose it, resist it,  
strive against it, give it the  
foile. Thus, that the Flesh with  
the lusts and affections thereof  
is to bee encountered; and so of  
the second particular.

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CHAP.

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## CHAP. III.

By whom the Flesh with  
the lusts and affections  
thereof is to be encoun-  
tered.

The godly  
are the on-  
ly mortifi-  
ers of sin.

Iam. 1.18.

A&e. 15.9.

*T*he persons which are to  
performe this dutie, and  
by whom alone the same is  
indeed performed , are the  
children of God, *whom of his  
owne will bee bath begotten with  
the word of truth ; purifying their  
hearts by faith : and bestow-  
ing upon them as well a true  
sight and sense of sinne , as an  
unfained hatred and detesta-  
tion*

tion of the same : they are such as have the spirit dwelling in them, through which they mortifie the deeds of the body. And they that are Christ's have crucified the Flesh with the affections and lusts, saith the same Apostle : they are such (as having learned Christ, and beeene taught by him) put off concerning the former conversation the old man, which is corrupt, according to the deceitfull lusts : they are such as have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him : they are such as are already called to the knowledge of our Lord Jesus Christ, and to the belief of his glorious Gospell, men and women already sanctified

Rom. 8.13.

Gal. 5.24.

Eph. 4.23.

Col. 3.9.  
10.

Psal. 40.6.

Act. 26, 18.

stified and in part regenerate, even those whose eares are already digged, their eyes opened, and themselves turned from darknesse to light, and from the power of Sathan unto God; must take unceasant and unwearied paines, with constant and perpetuall endevours more and more to subdue, beate downe, mortifie, crucifie, destroy and vanquish all and every of these wicked, sinfull, and unlawfull affections, lusts, inclinations and habits that are in them, till they have even pulled them up by the roots, and cast them quite out of their hearts.

Even the  
best of  
Gods chil-  
dren have  
corrupti-  
on.

I. It is manifest enough, that there is even in the best and most holiest of Gods children a great deale of corruption,

MAR. 9. 43.

tion, an evill eye which must be pluck'd out, and a bad hand that must be cut off: not a few spots, and wrinkles, infirmities and imperfections, evill lusts and affections which must be done away while they are here on earth, (how farre soever they are proceeded in the new birth) they doe but *know in part*: there is something lacking in their *Faith*, so in their *Love, Holiness, Humility*, and such other graces; even *Elias* himselfe being *subject to like passions as we are*. And this the Lord suffereth for the greater glory of himselfe, *disgrace of Sathan, and good of his own children*. Needs must it tend greatly to the praise and glory of God, shame and disgrace of the Devill, that

the

1 Cor. i3. 9.

1 Thes. 3.  
10.

Iam. 5. 17.

Why corruption is suffered to abide in Gods chil-  
dren.

the Lord knoweth how, and  
is able to keepe and preserve  
such weake and feeble vessels  
as we are against all the pow-  
er of Hell: and to make them  
Conquerers over Sathan in  
that very flesh, which is so  
polluted with sin, and was  
once depraved by the Divell.  
No lesse tendeth the same to  
our good, God being pleased  
hereby to humble us, and to  
exercize those gifts and gra-  
ces of his Spirit that hee hath  
bestowed upon us.

Gods chil-  
dren must  
not winke  
at their  
owne sins.

2. It is no lesse evident, that  
they are not to connive at  
their owne sinnes, are not to  
beare with sin in themselves;  
nay, of all others must walke  
most circumspectly, lest ei-  
ther through sinne they doe  
wound their owne conscienc-  
es,

ces, or give occasion unto the enemies of God to blasphemē.

3. Its also without question, that the lesse carefull they are in subduing their lusts, & the more they are by them sleighted, they get the greater strength, and put the Saints to a great deale of trouble which they might have easilly avoided.

4. It is (in like manner) found true by experience, that on them alone God is pleased to bestow the grace of *Mortification*, and unto them alone, so to blesse the *meanes* tending thereunto, that they become *effectuall*. True it is, that as of old, the *Philosophers* by the very light of Nature, abstained from

D

most

The more corruption is sleighted the more it increaseth.

The grace of mortification bestowed only upon the Saints.

Many seem to have it, who notwithstanding have it not.

most grosse sins, out of their love unto Vertue, writing excellent Bookes in the commendations therof: by whose painfull labours (thogh hereby they gained unto themselves not any thing else but humane applause, or the commendations of men) God of his mercy did much good unto others, (as the Bees gather honey to the profit of others, not their owne) they in the meane time glorying in those vertues, and condemning others better then themselves, who notwithstanding never knew the inward working of chastitie, temperance, modestie, humility, gravity, and the like vertues, by themselves commended (not unlike the Pharisees, whose life outwardly

ly seeming blamelesse, as also their crueltie, greedines, and pride , artificially covered under the vaile of outward Preaching , Prayer , Almes-deeds, Phylacteries, and such like, wanted not they applause of the people , howsoever inwardly they were wholly unmortified, and uncircumcised in heart) so there are now not a few whose carriage is outwardly commendable and their conversation unblameable , especially at some times, and in some companies ; yea, who often outstrip even the *children of God*, in bridling their tongue, and restraining their passions of anger , griefe and the like , which notwithstanding are yet in their sinnes , daily de-

Isai. x. 13.

Pro. 21. 27.

Mat. 5. 20.

The godly  
the onely  
persons  
which doe  
in truth la-  
bour for  
Mortifica-  
tion.

nying the power of godli-  
nes, wholly ignorant of their  
inward heart ; yea such, of  
whom it may bee truely said,  
that *their Oblations are vaine,*  
*their Incense and Sacrifice (e-*  
*ven their best and most pious*  
*workes) abomination unto the*  
*Lord ; and except their righte-*  
*ousnes doe exceed the righteous-*  
*nes of the Scribes and Pharisees,*  
*they shall not enter into the king-*  
*dome of heaven.*

5. Neither can it be deny-  
ed, but that as the Lord is  
pleased to bestow on them a-  
lone the *grace of Mortifica-*  
*tion*, and unto them alone, so  
to blesse the *meanes* tending  
thereunto, that in them they  
become effectuall : so they are  
the onely persons which la-  
bour and endeavour for the  
same

same in sinceritie and truth; which by all meanes possible labour to obtaine this precious jewell, and hid *Manna* of *inward grace*, the *Circumcision* of the heart; and are accordingly blessed in their expectation: They know that *all the worshippers of God must worship him in Spirit and truth*: They understand that *God is light, and in him is no darknes, who beholds all iniquitie, especially inward*, whereof *Angels, Divels and Men may be ignorant*: They have also that glorious knowledge, that *Christs Spouse is all glorious within*, as accordingly must all the *Bride-Maidens*, arrayed with the glorious garments of the needle-worke of the Spirit; *who shall bee presented*

Ioh. 4. 24.

i Ioh. 1. 5.

Psal. 45.13.

*chaste Virgins to Christ; and who having fought hitherto against the evill one, and kept their garments unspoiled with the corruption that is in the world through lust; as through grace they have begun in the Spirit, so through grace they shall end in the spirit, and not in the flesh.* How then can it otherwise be, but that they should practise this duty of *Mortification*? but that being thus endued with the Spirit of grace and of glory, they should obey the good motions thereof, inspiring them, and knocking at the dores of their soules, to the keeping especially of their hearts with all diligence?

Between them and the rest of the world grace hath made such a change, as there is betweene

*Simil.*

tweene them that dwell in a faire house of great height, and full of many great lights, and them that dwell in a low dark house, whose windowes remaine alwayes shut, those can discerne in a manner of every thing, these not take notice or view any thing. So the Saints through the abundance of the light of God in them, can espie even a moate in the Soule, whereas the ungodly who will not permit the holy light of Gods convicting, reproving, improving word to have passage in them, abide still in darknes, having their hearts haunted, as it were with *Zim*, *Ochim*, and *Jim*, in stead of more comfortable guests.

Difference  
betwene  
the godly  
and the un-  
godly.

16.13.21.

The Saints know that God

D 4 dwels

dwels in their hearts , as his owne Tabernacle , with the Sonne and holy Spirit, which therefore must be well kept, clenfed, purified, and washed by the blood of Christ , and water of his sanctifying Spirit, that uncleannes may not enter therein.

*2 Chron.  
23. 13.*

*Simil.*

To this end, as *Iehoiada* the Priest put a great guard of *Princes & Preists* about young *Ioas*, that wicked *Athalia* could not come at him to harme him ; which made her cry out *Treason, Treason*. So the Saints lest Sathan should at any time get entrance into them, get themselves garded by the word and Spirit, Prayer, Repentance, Watchfulness, holy feare to offend God, and grieve the Spirit by whom they

they are sealed unto the day of  
Redemption : yea as the Elders  
which sate with Elisha in his  
house, at his command shut  
the dore upon bloody Iorams  
messenger, and held him fast  
thereat, the sound of his masters  
feete being behind him ; so the  
Saints understanding that e-  
vill motions are as it were  
Sathanes messengers, or har-  
bengers, to take up his lod-  
ging for him , whom he im-  
mediatly followeth, through  
grace, they so resist the same,  
that either they doe not en-  
ter, or if they enter, they get  
no footing, and are compel-  
led speedily to depart.

In the wicked indeed hee  
getteth a renewed entry at  
his owne pleasure; but not  
so in the Saints, *Hee seekes*

D 5 rest,

rest, but heere bee finds none. Thus that the Saines doe, and are to encounter the Flesh, with the Lusts and Affections there-of: and so of the third Particular.

CHAP.



## CHAP. IV.

Why the FLESH with the  
*lusts* and *affections* there-  
of is to be encountred.

**N**ot without cause are we to encounter this our Enemie, and doe what in us lyeth to oppose it, resist it, subdue it, destroy it, if either we consider it, our selver, or others.

*It*, and that both in regard of the *nature* thereof, and *ef- fects* produced thereby.

*Its nature*, vile, odious, abominable, vgly and loathsome,  
like

Reasons  
why the  
Fleth is to  
be encoun-  
ted.  
From its  
nature.

*Isa. 4. 4.  
Zech. 3. 3.  
2 Cor. 7. 1.  
2 Pet. 3.  
20.  
Rom. 6. 19.  
Mat. 15. 11.*

*From its  
effects.  
Rom. 6. 21.  
Shamefull.*

*Rom. 6. 16.*

*Heb. 3. 13.*

like the vomiting of a dogge, a sowes wallowing in the mire. The Scripture doth accordingly decipher it by the names of *filth, filthy garments, filthynesse of the Flesh and Spirit*. The *Worlds pollutions, uncleannessse, a defiling thing*, and the like. Thus if a man should view it even as it is, in its own proper colours, he could not but loath and abhorre the same.

*Its effects, both shamefull, and hurifull. Shamefull, as which maketh men and women its vassals and slaves (for to whomsoever we yeeld our selves servants to obey, his servants we are to whom wee obey) coozening and deceiving them at its pleasure; proffering as largely as the Devill sometime did Christ:*

Christ: *All these things will I give thee if thou wilt fall downe and worship mee.* But in the meane time not being able to performe any whit of its promises. Hurtfull, as whose pleasure is onely momentaneall; but bitternesse everlasting, yea, which warreth against mens soules, bodies, posterity, goods and good name. *Soules,* by blinding their understanding, reason, and judgement, and bringing them to a reprobate sense: so that they will not bee brought to the knowledge of the truth, but are like the *deafe Adder* that stoppeth her eare, which will not hearken to the voice of charmers, charming never so wisely; even who will not heare the Law of the Lord. So, by taking away their

Mat. 4.4.

Hurtfull.  
Iob. 20.5.  
6.7, 8. &c.To our  
Soules.

Psal. 58.5.

Isa. 30.9.

Hos. 4.11.

*i Tim. 6.10.**Pro. 6.32.**Psal. 39.6.**Iob. 15.20.*

their heart, and piercing them thorow with many sorrows. So by destroying their soules. So by seducing the will and affections, and making them worse and worse, every unmortified Lust being a wound in the Soule, a gash in the Conscience: so by inclining the Soule to main-taine those sinnes, whereunto they themselves are principally addicted: so by dis-tempering their soules, that there's no peace therein, they themselves disquieting themselves in vain, travelling in paine all the dayes of their life, sinne not suffering grace, as it were to manifest it selfe in the least measure unto those, but disturbing them by unnaturall thoughts, as by the insatiability of that wherunto it inci-teth.

teth. The *sluggard* must have a little more *sleepe*, the *Drunkard* a little more *drink*; the *covetous* more *money*; the *lascivious* more *Concubines*. So, by its *importunitie* which will admit no *deniall*, forcing them oftentimes to commit what in their judgement they doe not approve. So by promising them *contentment* which notwithstanding they finde not, there being indeede neither pleasure nor profit in sinne. So by galling their *Conscience* after the commission thereof, whether in adversity or prosperity, as the examples of *Ahab* about *Naboths Vineyard*; and *Belsazar*, when he drunk wine with his *Concubins* in the *vessells of the house of the Lord* sufficiently imply, where-

i King. 22.

27.

Dan. 5.6.

*Lev. 26. 36.**To our bodies.**Pro. 23.  
29.**Deut. 28.  
28.  
Rom. 6. 23.**Pro. 14. 13.**Pro. 17. 22.**Psal. 32.  
3. 4.**To our o-  
sterity.**Deut. 28.  
18.*

whereby it commeth to passe  
 that they feare when there is no  
*cause offeare.* Bodies both di-  
 rectly and indirectly : dire-  
 ctly, as which occasioneth bo-  
 dily diseases and distempers ;  
 as (in like manner) death it  
 selfe : indirectly, by affecting  
 or inflicting the minde, wher-  
 by the body cannot but be so  
 disquieted, that *even in laugh-  
 ter the heart is sorrowfull* ; and  
 the end of that mirth is hea-  
 vinesse : for *a merry heart doth  
 good like a medicine*, but *a bro-  
 ken spirit drieth the bones* : as  
*David found by experience.*  
*Posterity*, as the examples of  
*Pharaob, Ahab, Ieroboam, Iehu*,  
 with others manifest, accor-  
 ding to that of *Moses* from the  
*Lord. If thou wilt not hearken  
 unto the voice of the Lord thy  
 God,*

God, &c. cursed shall be the fruit of thy body. In Hell, when many both Parents and Children shall meet, these may blame those as the especiall cause of their *Condemnation*. Goods both directly and indirectly, directly, as because of the whorish Woman, a man is brought to a morsell of bread : whereof the Prodigall Sonne had particular experience. Indirectly, as which bringeth a curse upon the goods which they have painefully gotten by gracelesse children. Unfaithfull servants, costly (tho fruitlesse) Physicke, and such like. So that often, what they earne is put as it were in a bagge with holes, and what they painfully gather is heaped up to give to him that is good before God.

Yea,

To our  
goods.  
Pro. 6. 16.

Luc. 15. 16,

Hag. 1. 6.

Eccles. 2.  
6.

Eccles. 6.2.

Iob. 27.16.  
17.

Iob. 20.15.

Psal. 69.  
22.  
To our  
good name.

Pro. 10.7.

Iob. 20.7.

Yea, sometimes it falleth out  
 that a man to whom God hath gi-  
 ven riches, and treasures, and  
 honour, and he wanteth nothing  
 to his soule of all that he desireth;  
 yet God giveth him not power to  
 eate thereof, but a strange man  
 sha'l eat it; agreeable to that  
 of Iob. Though he should heape  
 up silver as the dust, and prepare  
 rayment as the clay, he may pre-  
 pare it, but the just shall put it on,  
 and the innocent shall divide the  
 silver. As a little before, Hee  
 hath devoured substance, and hee  
 shall vomit it; for God shall draw  
 it out of his belly; yea, God makeith  
 their Table a snare unto them.  
 Good name, according to that  
 of the wise man. The name of the  
 wicked shall rot: and that of Iob,  
 He shall perish; for ever like his  
 dung. It makes them odious  
 both

both to *God* and good men. Is not the *Flesh* then with the lusts and affections therof to be encountred? Is not the same to be mortified, as in regard of its *nature*: so the wofull and dangerous effects of the same.

*Our selves.*

First, because wee have so promised and vowed in Baptisme; as also often renewed the same at our participatiō of the *Lords Supper*, even to forsake the *Devill*, and all his *workes*, the pomps and vanities of the wicked world, and all the sinfull lusts of the *Flesh*. If then wee would not become forsworne and perjured persons, as it were Souldiers forsaking their colours, casting downe their weapons, and running away from their Captaines: we must faith-

Reasons  
from our  
selves.

I

faithfully keepe touch in the performance of our Covenant; accordingly arming our selves to this battell.

2

1Pe.1.14.

Secondly, because wee are called with an holy Calling; As obedient children ( saith Saint Peter) not fashioning your selves according to the former lusts in your ignorance; but as he which hath called you is holy, so be yee holy in all manner of conversation. Because it is written, be yee holy, for I am holy.

3

Rom.8.7.

Thirdly, Because we profess our selves to bee the children of G O D , and so consequently enemies unto our owne corruptions, which are enmitie against G O D .

4

Rom.8.13.

Fourthly, because If wee live after the Flesh we shall die; but if through the Spirit, we doe

more

*mortifie the deeds of the body,  
we shall live.*

5

Fiftly, Because at the length  
*we shall be victorious against the  
same. God will so accept of  
our weake endeavours, that he  
will more enable us to hold  
on; yea, so strengthen us,  
that through him wee shall  
do valiantly in crucifying this  
Old man, mortifying these  
earthly members, subduing  
this body of Sin, and putting  
to death this body of death.  
We are weake indeed in our  
selves, but if God be with us,  
who can prevale against us? not  
Goliath against David, our gy-  
ant-like sinnes against us, be-  
ing under the Almights pro-  
tection, and clothed with the  
Armour of God.*

Rom.8.31.

Sixtly, because *the more we  
yeeld*

6

Pro. 30.15.

2 Pet. 1.4.

*yeeld unto our lusts, the more will they insult over us ; being so unreasonable that they are never satisfied ; like the horsleech whereof the VVise man speakeith, that the more it is given, the more it craves , and is never satisfied : like the fire, which the more is cast into it , burneth the more : yea, notwithstanding whatsoever corruption is in the world hath proceeded from lust, yet is not contented , but still desireth to corrupt more. If thou give it an inch , it will take an ell : if it can get but in its head ; it wil quickly wind in its whole body. If it once take possession of the Soule, it will not be an easie matter to dispossesse the same : entertainest thou it in any measure ? it will quickly force*

force thee to give it good entertainment.

**Others, G.O.D.**

**First,** because *Sinne is Gods enemie.* Every Lust hath in it the seed of Rebellion, and as it increaseth, so rebellion increaseth.

**Secondly,** because *the same grieveth him*, as which opposeth his Mercy, Truth, Patience, love, and every thing else in him, if we must not doe that which will grieve our earthly Parents, much lesse that which grieveth the God of Heaven.

**Thirdly,** because *he enjoyeth us to performe this Dutie*, whose Commandements doe not admit of a Dispensation: yea, binde our Consciences, and impose upon our Soules

Reasons  
from o-  
thers.  
G O D.

I

2

Simil.

3

a

*The destruction of*

a necessity of doing what he commands.

CHRIST.

*Christ.*

Whose *death* through our sinfull *lusts* is despised , his worke of Redemption vilified, his most precious blood troad under foot , and him selfe as it were pull'd downe from Heaven , and crucified afresh.

SPIRIT.

*The Spirit.*

Who is hereby extreamly both tempted , grieved and quenched, yea forced to withdraw it selfe (as it were) and to forbear those comfortable operations , which it did once worke for our good, insomuch as at length wee shall have no feeling of it , and scarce bee able to discerne

whether it bee in us at all,  
yea or no.

*The holy Angels.*

Who rejoicing at the con-  
version of sinners, doe there-  
fore grieve at their impeni-  
tencies.

*The Saints departed.*

As whose consummation  
of blisse is through us hinde-  
red; for if wee belong unto  
God, they without us cannot  
be glorified; if Reprobates,  
our sinnes must be ripe, and  
come to the height ere ever-  
lasting judgements shall bee  
inflicted on us; till which time  
neither can they be perfectly  
glorified.

*Alive.*

As who grieve at our impi-  
ties, mourne for the abomi-  
nations by vs committed.

E

*The*

*The holy  
Angels.*

*The Saints  
departed.*

*Alive.*

The wicked.

I  
Col. 3.7.

2

I Sam. 2.  
17.

Ier. 2.33.

The creatures.  
Hos. 4.2.

Rom. 8.20.  
21.

*The wicked.*

First, because they walke after their lusts, whose lives are **not** fit patternes for our imitation.

Secondly, because through our wickednesse, they will be the more encouraged to goe on in Sinne, as the Israelites by the evill example of *Eli's* Sonnes. To which purpose the Lord by the Prophet *Jeremiah*. *Why trimmest thou thy way to seeke loue?* therfore hast thou also taught the wicked ones thy wayes.

*The Creatures.*

As upon whom judgements are inflicted for mens sinnes and which being for our cause made subject to vanite, groane for the day of Redemption: when they shall be delivered

livèred from the bondage of corruption, into the glorious liberty of the children of God.

I may adde,  
*The Devill himselfe.*

As who shall thus displease him, Gods adversary, and our most deadly enemy.

Yea else;

Notwithstanding of our outward Profession, our Religion is but vaine; for hee is not a Jew which is one outwardly, neither is that Circumcision which is outward in the Flesh; but he is a Jew which is one inwardly, and Circumcision is that of the heart, in the Spirit, whose praise is not of men, but of God. Thus why the Flesh with the lusts and affections thereof is to be encountered: and so of the fourth particular.

The Devil  
himselfe.

Rom. 2.29.



## CHAP. V.

After what manner the  
Flesh with the lusts and  
affections thereof is to  
be encountered.

Skil requisite in en-  
countering  
the Flesh.

**A**S in temporall warfare  
so in this Spirituall skill  
is no less requisit then strength,  
especially having to do with  
such a cunning, deceitfull, and  
subtile adversary, as the Flesh  
is, who for the most part pre-  
vailes more by secret *cunning*,  
then open force. Experience  
also shweeth that our migh-  
test Enemies have received  
most

most notable foyles of the weakest Christians, but else carefull and skilfull in the use of their armour.

Now that wee may know how to warre against the Flesh, we are first to take notice how the Flesh warreth against us. Whereby we shall be the better enabled both to defend our selves, and offend it.

*How the FLESH warreth against us.*

This may be specified especially in three particulars.

First, that sometime its manner of warre is covertly, and under colour of vertuous affections; that thereby wee may be intrapt at unawares. So did the *Flesh* deceive both the Daughters of Lot. And the first-borne said unto the younger,

How the  
Flesh war-  
reth a-  
gainst us.

Covertly.

Gen.19.31.

## The destruction of

32.

ger, our Father is old, and there  
is not a man in the earth to come  
in unto us, after the manner of  
all the earth. Come let us make  
our Father drink wine, and we  
will lie with him, that wee may  
preserve seed of our Father. A  
goodly bait to draw on Incest.  
Not unlike was NABALS an-  
swer unto Davids messengers.

1 Sam. 25.  
10.

11.

There be many servants now a-  
dayes, that break away every man  
from his master. Shall I then  
take my bread and my water, and  
my flesh that I have killed for my  
sheerers, and give it unto men,  
whom I know not whence they be?  
Agreeable hereunto was the  
ground of Ababs desire of  
Naboths Vineyard, Give me thy  
Vineyard (said hee unto him)  
that I may have it for a garden  
of herbs, because it is neere to my  
house

1 Kin. 21. 2.

house, and I will give thee for it  
a better Vineyard then it ; or if it  
seeme good to thee, I will give  
thee the worke of it in money.  
Herein doth the *Flesh* resem-  
ble *Harlots*, as they garishly  
attire themselves, that they  
may draw affections ; so doth  
fleshy concupiscence garish-  
ly adorne and paint over the  
things desired, that by their  
seeming beauty (as Paul spea-  
keth of a cloke of covetousnes)  
they may bewitch us. And  
when the woman saw that the tree  
was good for food, and that it was  
pleasant to the eyes, and a tree to  
be desired to make one wise, shee  
took of the fruit thereof, and did  
eat, and gave also unto her hus-  
band with her, and hee did eat.  
Oh how glorious seems wealth  
to a covetous eye ! It is the

The Flesh  
an harlot.

i Thes. 2. 5.

Gen. 3. 6.

Note.

1 Sam. xi. 9.

By faigning flight

way to reputation, the best *proof-armour* of defence from wrongs, the only self-sufficient condition here on earth. Oh how godly things are high Places, Honours, and Dignities in the eyes of the *Ambitious*! No vicious desires doe so insinuate themselves into well-disposed *natures* as those which are coloured and cloaked with the shew of virtues. *Goliath's* sword lay hid under an *Ephod*, as much wickednes doth under the pretence of Religion.

Secondly, That at other times it faineth flight, that thereby for the present it may draw us into its ambushes, and (for the time to come) into carelessness, *Security*, *Presumption*, throwing our selves in-

to

to occasions of evill, and the like. The *Flesh* indeed may seeme to bee mortified, as when the occasion is remo-  
ved; when it is not violent,  
but quiet; when it is remo-  
ved but from one sinne unto  
another; when through ter-  
ror in the conscience it is re-  
strained from desired acts; and  
the like: but herein putteth  
it tricks upon us, and (as *Jo-  
sua* by his flight from the In-  
habitants of *Ai*, and the *Is-  
raelites* from the *Benjamites*)  
getteth no small advantage a-  
gainst us.

When the  
*Flesh* may  
seeme to be  
mortified  
but is not.

*Ios. 8. 15.*

*Judg. 20.<sup>12</sup>*  
39.

With open  
force.

Thirdly, that when It can-  
not prevale against us by a-  
ny of the former wayes, then  
as a roaring Lyon setteth it  
upon us with all its force:  
yea, and at some times so pre-

E 5      vaileth

vailleth, that the very best and strongest of Gods Children are, for a time brought into very great straits, as S. Paul instanceth in himselfe in the seventh to the Romans.

*Addere unto, that*

It's not in jest with us; it doth not drouzily or unwillingly fight against us: It's at no time idle, neither through delay or negligence letteth slip any opportunity, whereby it may in any sort get the mastery. It's not partiall, seeking the mastery over this man, but in the meane time willingly vanquished by another; yea, it useth no small discretion in its fight; seasonably laying hold of all opportunities, as time, place, company, complexion, age, and

Other considera-  
tions about  
the manner  
of its fight.

and such like. Thus how the Flesh warreth against us.

How wee are to warre against the Flesh.

It must be sincerely, impartially, discreetly, cheerfully, forcibly, seasonably and constantly.

Sincerely.

Both, in respect of the quality, and quantity of those things which wee are to oppose; quality, we are not to mortifie actions either naturall or indifferent, we are not to oppose the motions of Gods good Spirit, we are not to strive against the meanes of grace, but against our sinful and fleshly Lusts: quantity, we must not oppose one alone, but as well all as one; for whosoever shall keepe the whole Law, and yet faileth in one point, bee is guilty of

How wee are to warre against the Flesh.

Sincerely.

Both in respect of the quality & quantity.

Iam. 2. 10.

11.

all: for he that said, Thou shalt not commit adultery, said also, Thou shalt not kill; yea, who so alloweth of one, cannot but allow of others, howsoever one sin is enough to damn any, though there were no more.

*Impartially.*

Gen. 22.  
16.

1 Sam. 15.  
13.

*Impartially.*  
 Not mortifying or opposing one which haply we like not in the meane time entertaining another, some boosome sin by us respected, but equally behaving our selves towards all, being content (as Abraham at Gods command, to kill his beloved sonne) to mortifie our best beloved sins, our Agags, our darlings. Saul thought he had done well in sparing Agag, having killed the poorer sort of Amalekites, but through his disobedience his

his Kingdome was rent from him.

*Discreetly.*

First in opposing and stri-  
ving against our *darling* sinnes,  
and then in crucifying the  
rest. *Goliath* being killed, the  
*Philistines* quickly fled. *Ahab*  
being wounded, how easie  
was it to have discomfited his  
Hoast? If *David* had beene  
killed (according to *Achitophels* good Counsell) then  
would all the people have re-  
turned in safety unto *Abso-  
lon*. As therefore the *Ara-  
mites* directed by their King  
did especially set themselves  
against *Ahab*, so must wee  
against our beloved sinnes.

He that would rid his *ground*  
of *trees* doth not lop them,  
(for they would *grow* againe)  
but

Discreetly.

1 Sam. 17.  
51.

2 Sam. 17.2.

1 King. 22.  
31.

but digges them up by the rootes : root wee up our best beloved sinnes ; so shall our others as branches of a fel'd Tree quickly wither.

Cheere-  
fully.

Gal. 5. 24.

Forcibly.

As who thus doe but what God requireth of us, by whom we shall be assisted in the performance of the same, and whereby we shall receive no small benefit to our whole man ; yea get a particular assurance, that we are Christs; for they that are Christs have crucified the flesh with the affections and lusts.

As which will not be driven away without force and violence, you may rate away your dogge by a few angry words. But what careth our

*Fleſh*

Flesh for words? In dealing with it wee must be void of compassion; the more cruell the better. Thus being cruell, wee have compassion on our owne Soules. The more we spare sinne, the more hurt we outrayes: the more wee favour our lusts, the lesse doe we favour our selves. *David* would have had *Absolom* kindly dealt withall; but *Joab* thrust him thorow. Thrust we sone thorow; so shall we not need feare its future rebellion. Deale we with sinne, as with old *Agues* harshly and roughly, till it be gone. Deale we with our lusts as the *Priests* of old with the beasts to bee sacrificed, cut their throats, and so offer them up in sacrifice unto God, which indeed will

✓ Sam. 18.  
5. 15.

Simil.

will smell sweetly in his nostrils. Old wounds must have corrosive plaisters. So sinne before it can bee done away. It's the cutting off of our right hands, the plucking out of our right eyes. Either must we put violent hands on the Flesh, with the lusts thereof, or it will upon the sudden rush upon us.

Seasonably.

simil.

*Seasonably.* ~~Let now also~~  
Herein delay is dangerous, when corrupt inclinations do even begin to stirre, then are they to be resisted, opposed, striken against, wee must not give our Lusts any time of truce, any rest at all: though at first they may be easily overcome, afterward they cannot so be. A Serpent the older it groweth, the more venome it

it hath, as a Lyon the greater strength. A staine the longer it continueth, the hardlier can it be washed out. A Tree the longer it standeth, the hardlier can it be pluck't up; thus it is with sin. The first motions thereto, are like Lyons whelps; let them continue a while, they will be as young Lyons; let them have liberty to get out at the tongue, they will prove ramping and roaring Lyons. We must not dally or delay, we must not take its word or expostulate these with: we must not give it any respite, but instantly lay the axe to the root of the Tree.

Its no Repentance to leave Sinne, when it leaveth us, or to give it over when wee can com-

Note.

Constantly  
Mortifica-  
tion a main  
worke.

*Simil.*

commit it no longer, we must not let it alone till it die it self, but kill it whilst it might yet live.

*Constantly.*

As who must still goe on in the worke of *Mortification*, proceeding day by day, and houre by houre without intermission, from one degree to another. There's no busynesse so much concernes us as this, which is therefore to be set before all others, we must follow it as the Day-labourer doth his labour day by day, not making so much as one loytering day. This worke is never at an end. Though wee should live *Meibuselabs* dayes, yet might we still employ our selves herein. We weed our Gardens, and are ever weeding:

ding: Sins are ill weeds and grow apace: our hearts are a Step-mother to goodnesse, a naturall mother to vice, and therefore as in that fruitlesse, so in this too too fruitfull. The Captaine that batters the enemies fort a day or two, and then gives over, gives the more courage to the Enemie and loseth his labour. So is it, if we warre not unto the end, if wee continue not our course of Mortification. If *Joash* had smitten the ground five or sixe times, then had the *Aramites* beene rooted out; so if we would be constant in opposing our Lusts, they would at the length give over. As *Sampsons* haire being cut off, grew againe; so will sinne if we doe not day ly

Simil.

2 Kin. 13.

19.

Judg. 16.

22.

Isa. 58.5.

ly keepe it under. Wee must  
not with the Hypocrites men-  
tioned by *Isaiah* hang downe  
our heads like a bulrush for a  
day; but constantly persevere  
in the practise of this duty.  
Thus after what manner, the  
flesh with the lusts and affections  
thereof is to be encountered; and  
so of the fift particular.

**CHAP.**



## CHAP. VI.

By what meanes the Flesh  
with the Lusts and Af-  
fections thereof is to bee  
encountred.

**I**T is not enough that a  
Souldier have skill, or know  
how to encounter his enemy,  
but also he must be so provi-  
ded of *Armour* and *Weapons*,  
both offensive and defensive,  
that hee be not constrained  
with shame and losse, to *turne*  
*his backe in the day of battell*. As  
therfore we have learned how  
to encounter this our spiri-  
tuall

tuall adversary; so are wee  
in like manner to take no-  
tice by what meanes the same  
may be encountered.

*The meanes are not.*

By what  
means we  
are not to  
encounter  
the Flesh.

I

First, *To walke carelesly*,  
and securely till wee shall ex-  
perimentally find our selves  
to be encountered hereby, as  
dreaming (belike) that either  
because it doth not as yet  
assaile us, it will not assaile us  
at all, or because wee med-  
dle not therewith, it will not  
meddle with us.

2

Secondly, *to connive there-  
at for a time*, till we shall judge  
our selves to bee better fit-  
ted and prepared for the en-  
counter.

3

Thirdly, *to consent thereto*,  
though but in shew, as if thus  
wee

wee should be quickly freed therefrom,

Fourthly, to put in execution any of those deeds of the Flesh, wherunto we have consented, as if we should not be troubled with any more.

Fifthly, to fulfill the desires of the flesh; obey sinne in the lusts thereof, and for a time goe so farre therein, as the swinge of our corrupt heart would carry us, as if our yeelding unto sinne would make us loath it, and the tast of the pleasures of sinne in action, did not increase our naturall thirst after iniquitie.

But they are either extraordinary or ordinary.

*Extraordinary.*

*Fasting and vóres, whereby extraordinary sinnes especially*

The extra-  
ordinary  
meanes.

Psal. 119.  
106.

Psal. 39.1.

Psal. 69.10.

2 Cor. 6.5.

1 Cor. 7.5.

Ordinary  
measures.

Things to  
bee avoi-  
ded.

ally which possess us, (as so many Devils) are expelled. *I have sworne, and will performe it* (saith David) *that I will keep thy righteous judgements; and againe, I said I will take heed to my wayes, that I sinne not with my tongue.* With him also it was usuall to fast, as in like manner it was with St. Paul, who accordingly chargeth Husbands and Wives not to defraud one another, except it be with consent for a time, that they may give themselves to fasting and prayer.

*Ordinary.*

Consisting as in the avoiding of such things as may further our lusts; & in the attaining of such as may repress the same.

*Things to be avoided.*

*First,*

I Excesse even in things lawfull. We must not goe to the utmost of them; for if we doe, it is a thousand to one we shall exceede from the utmost confines of lawfull liberty, ther's but a small step to the border of unlawfull delights, wherein how easily may a man fall that comes so nigh them? As he that would not fall into a ditch must not come nigh it, and he that would not be drowned, shunne even the rivers brinke; so that we may not be drunke, that we may not prophane Gods Sabbath that we may not be lascivious, ambitious covetous, or the like: we are in respect of these outward things to abridge our selves of our law-

Excesse in  
things  
lawfull.

*Sim. L.*

<sup>2 Sam. 23.</sup>  
15.

16.

<sup>Gen. 14.23</sup>

Phil. 4.11.

17.

full liberty, being sparing in meat, drink, attire, sports, ease, sleep, and the like. Oh, said David, that one would give me drinke of the water of the well of Bethlehem that is by the gate; nevertheless (the same being brought, such was his moderation, that) he would not drinke thereof, but poured it out to the Lord. The like was Abrahams, in refusing the King of Sodoms offer touching the spoile by him recovered. The like Saint Paul, who had learned in whatsoever state he was in therewith to be content, knowing both how to be abased, and how to abound: everywhere and in all things instructed both to be full and to be hungry, both to abound and to suffer need; yea, as excesse in things

things lawfull is dangerous  
in respect of our selves, so it is  
also in regard of others: as is  
implied in that of Saint Paul,  
*But take heed lest by any meanes  
this liberty of yours become a  
stumbling bliske to them that  
are weake, for if any man see  
thee, which hath knowledge, sit at  
meat in the Idols temple, shall  
not the conscience of him which  
is weake be emboldned to eat those  
things which are offered to idols?  
and through thy knowledge shall  
the weake brother perish for  
whom Christ died? wherefore if  
meat make my brother to offend,  
I will eat no flesh while the world  
standeth, lest I make my brother  
to offend. As therefore Daniel  
purposed in his heart that he  
would not defile himselfe with the  
portion of the Kings meat, nor*

Excessive  
dangerous  
in respect  
of others.

1 Cor. 8.9.

10.

11.

13.

Dan. 1.8.

1Cor.7.30.

31.

Harbouring  
the  
causes of  
our sinfull  
lusts

Ignorance.

Eph. 4.18.

Hos.4.6.

Pride.

2 Sam.6.22

with the wine which he dranke; so must wee resolve not to abuse our Christian liberty, but so to rejoice as though we rejoiced not; and to buy, as though we possessed not, and to use this world as not abusing it.

2 The approving liking, entertaining, and harbouring the causes of our inordinate lusts and affections, viz.

*Ignorance;* whereby we become alienated from the life of God; of which the Lord by his Prophet, *My people are destroyed for lack of knowledge.*

*Pride;* when men think it a disgrace to shew forth the power of Religion. The contrary whereof we read in King David, who would yet be more vile (then he had seemed to *Michael*) and would be

be base in his owne sight, the same being before the Lord, and to set forth his praise.

*Hardnesse of heart;* A main cause of impenitency. But after thy hardnesse, and impenitent heart (saith Saint Paul) treasureth up unto thy selfe wrath against the day of wrath, and revelation of the righteous judgement of God.

*Carnall confidence;* whereby man makes flesh his arme, and trusts in it.

*Infidelity;* when men will not beleeve in God, do not persuade themselves of his perfection and all-sufficiency, as neither of his mercy & truth, or other his attributes.

3 *The occasions of sinne;* yea, the very appearance of evill. Haply we may fall into an

Hardnesse  
of heart.  
Rom. 2.5.

Carnall  
confidence.

Infidelity.

The oc-  
asions of sin.

*Note.*Levit. 10.  
9, 10.Numb. 6.  
3-4.Exod. 12.  
15.

occasion, as one sailing by Sea meet with a storne, or one travelling by land be assaulted by a robber, but we must not seeke an occasion; for he that willingly runs into danger deserves to pay for his rashnesse. Even the priests were to abstaine from wine or strong drinke, when they went into the Tabernacle of the congregation. And the Nazarites, not onely to abstaine from wine and strong drinke, but also they were to eat nothing that was made of the Vine-tree, from the kernels even to the huske. To this end were the Israelites, as to eat unleavened bread seven dayes: so even the first day to put away leaven out of their houses, lest haply the having of it in their houses might have bee[n]

beene an occasion to make them to break the commandment. So soone hath the heart given a secret consent to the desire of evill doing, as it consents to adventure on the occasions of evill doing. The withdrawing of a mans selfe from these things, is a pulling of the fuell from the fire, as the adventuring upon them doth blow the coales, and admister fuell also. Those are divers; as

Note.

*Evill company: Depart from me ye evill doers (saith David) for I will keepe the commandments of my God. Enter not into the path of the wicked (saith Solomon) and goe not in the way of evill men. And againe, Be not among wine-bibbers, among riotous eaters of flesh, as*

Evill company.  
Psal. 139  
115.

Prov 4:14.

Prov. 23.  
20.

Pro. 13.20.

1 King 11.

4.

Evill places.

Gen. 14.12.

Mat. 26.58

Gen. 42.15

1 Kings  
22.32.Tempting  
objects.

2 Sam. 11.

2.

Josh. 7.21.

Gen. 39.12

a little before. He that walketh with wise men shall be wise, but a companion of fools shall be destroyed. He himselfe found it by experience, his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father.

**Evill places:** By reason of the evill company, as Sodom unto Lot, the judgementhall unto Peter, Pharaobs court unto Joseph, Ramoth in Gilead unto Jehosbaphat; Tavernes, Alehouses, and Stage-playhouses unto many.

**Tempting objects:** as was Bar-sheba to David, the wedge of gold unto Achan, the painted beauty and garish attire of whores to many: good Joseph would

would not stay alone with his mistresse, and holy David prayed, *To turne away his eyes that he might not behold vanity.* As in like manner, Job made a covenant with his eyes.

*Want of a calling:* for those who have nothing wheronto employ themselves the devill usually useth to set on work.

*Want of diligence in ones calling:* for a man is never in better temper, then when by a consonable walking in his calling he keepeth himselfe closest unto God.

4. *Unwillingnesse to enter the lists with this our spirituall adversary:* which is indeed for the most part occasioned partly through the sense and feeling of our weaknesse, partly through the supposed

F 5      force

Psal. 119.  
27.

Job 31.1.

Want of a  
calling.

Note.

Want of  
diligence  
in ones  
calling.

Unwil-  
lingnesse  
to fight.

Whence  
this let  
commeth.

force and strength of our adversary, partly through our feare of the foile, and conceived impossibility that wee shall not prevaile, partly through the paines and diligence which wee must use herein, and partly being loath to forgoe the pleasures of sinne.

Laziness  
and cowardise.

Things to be attained.  
Faith.  
Act. 15.9.  
1 Joh. 5.10.  
Eph. 6.16.  
Eph. 3.17.

5. Laziness and cowardise ; Security and carelesnesse, as whereby this active and vigilant enemy receiveth more courage, and in like manner more easily vanquisheth us.

Things to be attained :

1. Faith : As which purifieth the heart overcometh the world, and is a shield whereby we may quench all like fiery darts of the wicked ; yea, whereby Christ dwelleth in our hearts.

2 Love :

2. Love : If yee love mee  
(saith our Saviour) keepe my  
commandments.

Love.  
Joh 14.15.

3. Feare: both of God and  
our selves; God, according to  
that of Solomon, By the feare  
of the Lord men depart from  
evill; and that of Saint Paul,  
Let us cleanse our selves from  
all filthinesse of the flesh and spi-  
rit, perfecting holiness in the  
feare of God, implied in that  
speech of Abraham unto A-  
bimelech, I thought the feare of  
God was not in this place, and  
they will slay me for my wives  
sake; and that of Joseph unto  
his Mistresse, How can I doe  
this great wickednesse, and so sin  
against God.

Feare of  
God.

Prov.16.6.

2 Cor.7.1.

Gen.20.11

Gen.39.9.

Feare of  
our selves.

Our selves : As whereby we  
shall keepe on our harnessse,  
have our weapons in readi-  
nesse,

nesse, bee alwayes on the watch-tower for the discovery of our approaching enemy; yea, this feare will make us distrust our selves, deny our selves, renounce all carnall confidence in our selves, and be the cause of our safety. *Thus alwayes fearing, shall be alwayes blessed.* Pendleton the proud cowardly yeelds and forsakes Christ, making shipwracke of a good Conscience; whereas on the contrary, fearfull Sanders stands for the truth, sacrificing his life for the same in the midst of the fire.

*Acts and  
Monu-  
ments.*

*Fervent  
prayer un-  
to God.*

4. *Fervent and frequent prayer unto God at set times:* As at other times upon occasion of some idle thought, tempting object, or evill motions unto sinne,

sinne, frequent ejaculations or short meetings with God, both are of dayly and continuall use, and will prove no lesse usefull unto us, then they must be usuall with us; As *Nehemiah* by occasion of King *Artaxerxes* his question, *Why is thy countenance sad, seeing thou art not sick?* this is nothing else but sorrow of heart, secretly prayed to the God of Heaven, & was graciously heard. So being fearfull of our lusts, afraid of our naturall inbred corruption, if we doe but pray unto God through Christ, questionlesse we shall be comforted; yea, I may truly affirm that hereby especially we are daly kept from the execution of our corrupt and evill inclination. Whoso cannot

Neh. 2.2,4

Simil.

*The destruction of*

Neglect of  
prayer  
how dan-  
gerous.

Dayly re-  
newing of  
our Cova-  
enant.

cannot pray, negle~~g~~geth pray-  
er, or prayeth not in faith, is  
at all times under the domi-  
nion of sin, in bondage & slav-  
ery to his lusts, daily runing  
into the very excesse of riot.

5. *A daily renewing of our Co-  
venant with God:* and that both  
in respect of our outward mem-  
bers and inward affections; cal-  
ling every of them as it were  
to an account, and both shew-  
ing them wherein they have  
violated their allegiance unto  
God, and directing them  
how to oppose the flesh, and  
conform themselves to Gods  
will.

6. *Wisdom in the constant  
practice of the contrary to that  
evill whereunto we are incited:  
as to strengthen a crooked  
staffe, it must be bent back-  
wards.*

Holy wi-  
dome in the  
practice of  
the contra-  
ry to that  
evill wher-  
unto we  
are inci-  
ted.

wards. Thus, being tempted to gluttony, we must fast; to covetousnesse, be liberal; to intemperancy, be sober; to revenge, love our enemies; to prodigality, be thrifly; and so in other particulars, walking in the Spirit, that we may not fulfill the lusts of the flesh; This is to crosse and thwart our fleshly inclinations, which abates corruption, and blunts the point even of Satannicall temptations. Neither will it be amisse at some times to turne away the bent of affection to another object, though haply not the contrary, as who must be brought on by degrees so far to deny our selves and curbe our corrupt nature, as to do the very contrary unto that it commandeth; yea, herein

Ga'.5.16.

Note.

An excellent point  
of wisdom.

Watchful-  
nesse.

What  
watchful-  
nesse is, &  
wherein  
manifested.

herein also shall we manifest our wisdome in subduing our lusts, and preventing sinnes to come, if we doe punish our selves by fasting, giving to the poore, or otherwise, for sins already committed.

7. *Watchfulness*: as well over our inward affections as outward members; as well over the motions that arise within, as the words & deeds that come forth. This is to consider our owne wayes, a looking to our hearts, eyes, eares, tongues, hands, feet, and whole man. This is to marke what we think, say, and do, whether we goe, to what end, by what warrant, and upon what calling. This is to keep the heart, and so the whole man with all diligence. Hereby shall wee exactly know what corruptions

we

we are troubled with, what things hurt us, what doe help us, whether we grow stronger or weaker, whether corruptions decay or increase, whether our soule fareth well or ill. Had *David* beene watchfull over his *eyes*, when he beheld *Bathsheba*, he had not with her committed adultery; had he been watchfull over his *ears*, when he heard *Ziba's* treacherous report, he had not so rashly condemned innocent *Mephiboseth*; had he been watchfull over his *heart*, he would not have so vented the pride thereof, in bidding *Josab* goe number *the people*; had *Lot* been so watchfull as he should, his daughters had not so couzned him; had *Peter* not beene too

con-

The profit  
hereof.

2 Sam. 11.3

2 Sam. 16.4.

2 Sam. 24.2

Gen. 19.33

Mat. 26.33

*Note.**Simil.*

confident of his own strength, he had not denied his master; when we presume most of our own strength, then are we in most danger; when we are most distrustfull, most suspicioas of our selves, then are we in most safety. The more gates a City hath, the more wayes the enemy may enter; the more windowes a house hath, the more wayes may a thief breake thorow, and therefore the more care and watchfulnes is required for prevention. Our little City hath store of gates, our house store of doors and windows, we must therefore be watchfull over them, lest ruine come upon us ere we be aware.

8. *Spirituall joy and gladnes,*

in

Spirituall  
joy and  
gladnesse.

in the worship and service of God, and the things which concerne his glory; when the soule rejoyceth in God, it opposeth whatsoever displeaseth him; *When wisdom entereth into thine heart, and knowledge is pleasant unto thy soule, discretion shall preserve thee, understanding shall keep thee, to deliver thee from the way of the evill man, from the man that speaketh froward things; to deliver thee from the strange woman, even from the stranger which flattereth with her words.* I protest by our rejoicing, which I have in Christ Jesus our Lord (saith S.Paul) I die daily.

Prov. 1.10.

11.

12.

16.

1 Cor. 15.  
31..Spirituall  
meditation  
of

9. Spirituall and holy meditation, & that 1. of Gods nature, 2. of Gods word, 3. of Christs sufferings, 4. of heaven it self.

Gods

Gods Na-  
ture.  
Psal. 5.4.

5.

Prov. 5.21.

Heb. 4.13.

Rom. 2.6.

7.

8.

1 Thess. 4.3

Gods nature: that he is not a God that hath pleasure in wickednesse, neither shall evill dwell with him. The foolish shall not stand in his sight, he bareth all workers of iniquity. That the ways of man are before the eys of the Lord, and he pondreth all his goings. That there is no creature that is not manifest in his sight, all things being naked and opened unto the eyes of him with whom we have to doe, who will render to every man according to his deeds; to them who by patient continuance in well-doing, seeke for glory, honour, immortality, and eternall life. But unto them that are contentious and doe not obey the truth, but obey unrighteousnes, indignation and wrath. This is the will of God, even your sanctification; and therefore

as

as he which hath called you is ho-  
ly, so be ye holy in all manner of  
conversation.

<sup>1</sup> Pet. 1.15

Gods word : as being the pow-  
er of God unto salvation ; quick,  
and powerfull, and sharper then  
any two-edged sword , piercing  
even to the dividing asunder of  
soule and spirit, and of the joints  
and marrow, a discerner of the  
thoughts and intents of the heart.  
Gods sword which doth most  
wound Satan and kill the bo-  
dy of sinne, which in like  
manner through the assist-  
ance of Gods Spirit shaketh  
the very foundation of mans  
corruption. Doth it incite us  
unto covetousnesse ? what  
saith the Word ? The love  
of money is the root of all evill,  
which while some covered after,  
they have erred from the faulh,

Gods  
Word.  
Rom. 1.16.

Heb. 4.12.

<sup>1</sup> Tim. 6.  
10.

and

Heb. 13. 4.

Job 5. 2.

Pro. 12. 22.

Pro. 23. 29.

30.

Exo. 20. 15.

and pierced themselves thoro with many sorrows: unto whoredome, what saith the Word? *whoremongers and adulterers God will judge.* Unto wrath and envy, what saith the Word? *wrath killeth the foolish man, and envy slayeth the silly one.* Unto falsehood, what saith the Word? *Lying lips are abomination to the Lord.* Unto drunkennes, what saith the Word? *who hath moe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath rednesse of eyes?* they that tarry long at the wine, they that goe to seeke mixt wine. Unto theft, what saith the Word? *Thou shalst not steale.* The like might be instanced in every other particular.

Besides,

Besides, the Word containeth a twofold Catalogue the one of blessings for the penitent, the other of judgements for the impenitent. Moses in the 28. of *Deuteronomy*, laying downe as it were a briefe of booke, as more briefly Saint Paul unto the Romans, *Tribulation and anguish upon every soule of man that doth evill, of the Jew first, and also of the Gentile. But glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile.* The due meditation of either, with the certainty as well of the one as the other, serving not a little to further us in our mortification.

Rom. 1.9.

*Christ's sufferings: An especiall furtherance unto mortification.*

Christ's  
sufferings.

1 Pet. 4. 2.

2.

1 Pet. 2. 24.

Heaven,

Phil. 3. 10.

fication. For as much then as Christ hath suffered for us in the flesh ( saith Saint Peter ) arm your selves likewise with the same minde ; for he that hath suffered in the flesh hath ceased from sin : that he no longer shoulde live the rest of his time in the flesh, to the lusts of men, but to the will of God. Hereof the same Apostle informs us in the second Chap. who his owne selfe ( saith he ) bare our sinnes in his owne body on the tree, that we being dead to sinnes, shoulde live unto righteousness.

*Heaven* : who so looketh for Christ from Heaven, cannot but lead an heavenly life, for our conversation is in Heaven ( saith Saint Paul ) from whence also we looke for the Saviour, the Lord Jesus Christ. So unto Ti-

tm,

ius ; Teaching us that denying ungodliness and worldly lusts ; we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. Thus Moses. Hee chused rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season ; esteeming the reproch of Christ greater Riches then the Treasures in Egypt ; for hee had respect to the Recompence of the Reward.

Finally, that wee may indeed mortifie our lusts ; deale wee with them as Joseph did with his Mistris, and Pharaoh with the Israelites.

For Joseph.

i. Being tempted by his

G

Mi-

Tit. 2. 12.

13.

Heb. iii. 25.

26.

Gen. 39.8.

9.

10.

11.

We are to  
deale with  
our lusts,  
as Joseph  
with his  
Mistress.

Mistresse to lye with her , he gave her at the very first,a flat deniall.

2. Hee yeelded sufficient reasons for his refusall,as well in respect of his master , her selfe, as God.

3. Though shee spake unto him day by day, yet hearkned not he unto her to lie by her , or to be with her.

4. When being occasionally alone in the house with him, shee had caught him by his garment, saying lye with me ; he left his garment in her hand, and fled, and got him out.

So being tempted by our lusts and entised, doe we flatly refuse to yeild unto them ; render we also reasons of our refusall, that therby they may appeare the more unreasona-  
ble,

ble, as from the duty which wee owe unto God, the injunctions which wee have received of him; the variety of blessings, whereof (through his blessing) wee are dayly made partakers. The unexpressable joyes in Heaven laid up for mortifi'd persons: the severity of Gods justice to be showne on the impenitent: the filthinesse and pollution of Sin; with sundry the like, But if yet they will not bee gone, supposing to weary us with their importunity, wee must bee as resolute in refusing, as they in urging, even stopping our ears at their insinuating persuasions. Yet it at any time having some advantage, they make use of it, and lay hold on us, leave wee

our garments with them, and get us gone, rather then they shall force us to yeeld, and to become defiled; be wee content to forgo goods, good name, friends, yea our very lives, that wee may bee presented chaste Virgins unto Christ.

For Pharaob. 1. He made the *Israelites*, bondslaves.

*Exod. 1. 10.*

11.

16.

2. Hee wisely compassed their destruction in the death of their children, when they were first borne.

3. Hee commanded that the *Male-children* should be drowned. So

1. Make we bondslaves of our *luts*, as which then will quickly be gone from us.

2. Do we wisely compafs their death, even at their verie conception, at the furthest their

Deale wee  
with our  
luts, as  
Pharaob  
with the  
Iraelites.

their birth, being then weakerthen (afterward crushing the *viper in the very shell*) not suffering the same to come in, though knocking at the dore of our hearts.

3. Cast them in the sea, drowning them by the teares of true repentance.

*Object.* But (may some say) here's a great stirre indeed, much a doe about nothing. *God I thank thee, that I am not as other men are, extortioners, unjust, adulterers.* I finde not my selfe troubled with evill motions, and fleshly lusts, as are others: I never had such evill thoughts, or have been at any time assaulted with strange temptations, as such and such complain themselves to have beeene: I doubt not

*Obj. I.*

Lu. 18.11.

G 3                  but

but that I may spare the *pains*  
that are heere required, and  
ye doe well enough.

*Ans<sup>r</sup>.*

*simil.*

1. Thy condition is  
not unlike unto his, who be-  
ing desperately sicke, is not  
withstanding perswaded, that  
hee is in good health; or the  
fool's, which conceiveth him-  
selfe to excell in wisedome.  
The more insensible thou art  
of thy lusts, and of thy *spiritu-*  
*all* bondage under them,  
the more art thou in bondage  
unto them, the more is thy  
whole man under their sla-  
very. 2. Naturally wee are  
Eagle-ey'd in respect of other  
mens corruptions, but pur-  
blind in respect of our owne,  
being hereof even willingly  
ignorant. 3. Whom the Di-  
uell hath once captivated, and

marked for his owne, he suffereth to walke according to their hearts desires; not troubling them as it were any further, as being already his owne in full possession. Neither indeed careth he, which way he bring men under, provided hee may inthrall them one way or other. 4. Unless thou oppose thy corruption, and use the meanes here prescribed for the killing of thy lusts; undoubtedly they will in the end kill thee, and bee the everlasting destruction both of thy body and soule.

*Ob.* But thus should I here live uncomfortably, as even those doe which notwithstanding truly endevour to mortifie their lusts, according to the rule of Gods Word.

*Note.**Obj. 2.*

*Answe.*

1. It's only at some times, not at all times, as especially when they doe first begin to mortifie their lusts , or *God* is pleased to visit them by some great crosse or temptation.
2. Mortification , hath in it indeed paine and sorrow, sin having a strong heart , and so not soone killed , the same sticking as fast in our nature, as a tooth in our head, or our soule to our body, which will not be driven away without force and violence.
3. Though weeping may be in the Evening, joy commeth in the Morning : though our afflictions are many, yet doth the Lord deliver us out of them all. The Sunne is sometimes eclipsed , sometimes darkned by Clouds; wait a little while, it will shew it's light.

Psal. 30. 5.

Psal. 34. 19.

Simil.

light. Our life seemeth uncomfortable : it will not bee long ere we shal abound with comforts. Imagine we that any of us should fall, and thereby break a leg or an arme, though in respect of the pain, we could wish our selves in a manner out of the World ; yet being well set , and carefully drest , and dayly growing more & more in strength, we live in comfort , that all shall be well: we are contented *to sow in teares*, even to indure the painfull dressing thereof, that we may reap in joy by enjoying the use of the same, as aforetime. Not unlike is our condition in this World ; but much more comfortable, as being more certaine. 4. This World is not

Simil.

Psal. 126.5.

Ioh.16.20.

our place of mirth; and in us sorrow must needs precede joy: *Verily, verily, I say unto you* (saith our Saviour) *that yee shall weepe and lament, but the world shall rejoice; and ye shall be sorrowfull, but your sorrow shall be turned into joy.*

Obj.3.

*Ob.* But if through Christ we obtaine salvation, what need wee taske our selves to this duty of Mortification? why may wee not live as wee list?

Answ.

Luk.9.23.

1. Because Christ's sufferings are available unto no other, but such as mortifying their lusts and affections, live religiously and holily. 2. Because it's the voyce of Christ himselfe; *If any man will come after me, let him deny himselfe,* and

and take up his crosse dayly and follow mee. 3. That bee gave himse'fe for us, that bee might redeeme us from all iniquitie, and purifie unto himselfe a peculiar People zealous of good works.

Tit. 2. 14.

Ob. But many have heere in this world used divers and sundry meanes to bring their body under, as by watching, fasting , scourging of themselves, going bare foored and barelegged many miles together ; who notwithstanding have had no comfort here in the assurance of Gods favour, neither by all likelihood shall see the face of God with comfort hereafter.

Obj. 4.

It's no wonder, i. because Mortification as it consisteth not of some of those exten-  
nall

Answ.

Wherein  
Mortifica-  
tion chief-  
ly consist-  
eth.

nall shewes of Will-worship at all; as to weare hair-cloth, scourge ones selfe, goe on Pilgrimage, and the like: so it consisteth not wholly in the others, watching, fasting, and the like; but especially in the crucifying of the inward Lusts and Affections, which doe even reigne and domineere in them. 2. Because they perswade themselves that by those they doe merit at the hands of God the forgivenesse of their sinnes, with life everlasting, then which, what can more crosse their present and future well being? 3. Because God hath thus in justice dealt with such sorts of persons from time to time, even that by forsaking *the fountaine of living waters,* *they*

*they should dig unto themselves  
rotten cisternes.*

*Ob.* But the wickednesse  
of my heart is such, the inor-  
dinate Lusts and Affections  
proceeding therefrom so ma-  
ny, that I know not either  
how to avoid such things as  
are to bee avoided, or attaine  
such things as are to be attai-  
ned for the constant perfor-  
mance of this dutie: so hard,  
whorish, crooked, blind,  
proud, covetous, rebellious,  
and stubborne is this heart of  
mine, that dayly to my great  
disquiet, and no small vexa-  
tion, I am tempted to innu-  
merable evils; yea oftentimes  
so strange, monstrous and un-  
naturall, that I do even trem-  
ble therat. Neither can I be  
free therefrom in any place,

Obj. 5.

Note.

at

at any time, or in any condition, the same, even at Prayer in the Church: at the publique or private reading the word, &c. bending its forces against me, to withdraw my mind from Gods service, and subject the same to its slavery: so that what to doe, or what course to take, that those motions may not be turned into actions, I am even at my wits end.

*Answ.*

Thy condition is such, as doth even befall the dearest Saints of God here on the earth, the Lord in wise-dome suffering those thornes of the flesh to remain in them for their further humiliation; yet are they not to bee contemned, though usuall in the Saints; but by all meanes to be

be opposed, abhorred, loathed, encountred, wee must not feede them, either by *me-ditation or occasion*: our hearts being of a Gun-powder disposition, whom a very spark of opportunity inflames, and sets all in a combustion. Now the meanes, whereby as well the former meanes become unto us effectuall, as our dayly lusts (how great soever) kept under, and further and furthor weakened, proceed not indeed from our selves, though dayly shewing their efficacie in us, but from the good *Spirit of God*. Through the *Spirit doe wee mortifie the deeds of the flesh*; as Saint Paul implieth. No man can mortifie sinne unlesse by the *Spirit*, as no man by ordinary means

Through  
the Spirit  
the prece-  
ding means  
become ei-  
fectuall.

Rom. 8. 13.

simil.

1Cor. 3.6.

means vanquish a strong armed man without Weapons. We are as able with our little finger to shake the Foundation of the Earth, as to shake off one sin by our owne strength. **P A V L** may plant, **APOLLO S** water, but **G O D** alone giveith the increase: though our hearts were never so willing, and our paines in subduing our Lusts both continuall and extraordinary; yet if the Spirit doe not accompany us, all is nothing worth, as through whom alone the fore-mentioned meanes are blessed, and worke together for *the best unto us.*

*Ques.*

How the  
Spirit hel-  
peth our  
mortifica-  
tion.

*Answe.*

But how doth the *Spirit*  
worke towards the mortifying  
of Sinne?

I. By detecting and discov-  
ering

vering sinfull thoughts and actions. 2. by stirring up an hatred of them, and grieve for them. 3. by kindling fervent Prayer, to get strength against them. 4. by bringing to mind sentences of the Word, which are as a sword to cut downe sin. 5. by making us watchfull against sinne, to avoid all occasions of it, and use all sanctified meanees against it.

Seeing the assistance of the Spirit is of such absolute necessity; what means are there to be used for the obtaining of the same?

Some things are by us to bee avoided, as others to bee performed.

Things to bee avoided, 1. *Resisting the Spirit,* as did the Jewes.

*Ques.*  
How to  
obtaine  
the Spirit.

*Answ.*

Things to  
be avoided.

## The destruction of

Ieues. Yee have alwayes resisted the Spirit (saith St. Stephen) as your fathers have done, so do yee. This is, when men by argumentis, reasons, and ocular demonstrations laid before them are conuinced in their consciences of the truith; yet knowing that they are truith, will notwithstanding set downe their resolution not to doe it. 2. Grieving the Spirit, that is, the commission of any thing that makes the Spirit to loath the Soule. 3. Quenching the spirit, that is, carelessness in the using of the means of grace, whereby the Spirit is increased, or not cherishing the good Motions thereof, in the practice of such Duties as the Spirit moveth us to doe.

Things to bee performed.  
1. We must out of a sense and feeling

feeling of our owne weaknesse, acknowledge our inability, either in abstaining from that which is evill, or performing that which is good. 2. We must get an assured knowledge of the excellencie of the *Spirit*, and all-sufficient operation herein. 3. Wee must even hunger and thirst for the *Spirit*. 4. We must by continued Prayer bee earnest with God, to bestow him upon us, as is manifestly implied in that of our Saviour. *If ye then being evill, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him?* 5. Wee must cherish every good Motion of the *Spirit* in our hearts, either

Luk.11.13.

ther to pray, or to heare, or to meditate, or to praise GOD, &c. not suffering the same to lie without Practice: Thus, by what meanes the Flesh with the Lusts and Affections thereof is to be enconnired; and so of the 6<sup>th</sup>. Particular.

CHAP.



## CHAP. VII.

Motives , or encoura-  
gements unto this spiritu-  
all Combat.

**A**S the weapons of our war-  
fare are not carnall, but  
mighty through God , to the pul-  
ling downe of strong holds : so  
fight we not as uncertainly , nor  
as bearing the ayre, but in the as-  
sured and certaine hope of a glo-  
rious and fruiſful victory. Many  
are the Arguments whereby  
a Soldier may bee stirred up  
to fight; desire of revenge:  
fidelity to his King and Coun-

1. Cor. io. 4.

1. Cor. 9.  
26.

Arguments  
whereby a  
Soldier  
may bee  
induced to  
fight.

iray;

irey; love to his *Captaine* and *fellow-Soldiers*; an ambitious desire of honour; feare of present danger, and future shame, if the enemy be not resisted; The equity of the cause; Ignorance of the enemies strength and forces: An enemies weakness, and cowardise; remembrance of former Victory; with sundry the like, but with most this is the main, even the love of gaine, the hope of an ensuing rich booty, probability of a goodly spoyle: The very same is the *Christian Soldiers* condition. Many motives we have to induce us to mortifie our cupiscene, whether habituall, or actuall: the flesh with the inordinate lusts and affections thereof (as I have already shewed at large) but not any allureth

allureth us more (if so much) then the hope of profit; an assured expectation of many rare, sweet, excellent and comfortable Fruits ensuing heereupon. To this end let me here offer a brief of them unto your view.

i. We obtaine *unspeakable peace, and quietnes of soule, even that peace of conscience that passeth all understanding.* Being at warre with our corruptions, we are at peace with our own soules: yea, most friends to our selves, when we are most foes with our Corruptions. As warre abroad, is found to be a present remedie against civill dissentions of Subjects; so warre with sinne is the cause of our tranquillity with our selves. A bloody warre doth

By fighting against our lusts, we obtain.

i. Peace of conscience.  
Phil. 4. 7.

Simil.

often occasion a settled peace; by warring against our Lusts wee reape this benefite. Did wee consider, that nothing causeth the God of Heaven to frowne upon man, but sin; that he is a consuming fire, and an everlasting burning; that it is a fearfull thing to fall into the bands of the living God; that a wounded Spirit none is able to beare; that with the ungodly even the stones of the field, as in like manner all other creatures are at variance; would wee harbour within us any thing that might displease God? would wee not cut off if it were our right hand, and pluck out our right eye, yea, part with our very Lives at his command? how much more war against our earthly member.

Heb. 19. 31.

Pto. 18. 14.

Note.

bers, thereby to be reconciled to him ? Did we but consider the excellencie, utility, sweetnes and worth of *peace*, whether outward or inward, spsrituall or corporall, with our selves or others, *God* or *Man*, wee would not thus serve our lusts and pleasures, we would scorne to *enjoy the pleasures of sin for a season*; we would willingly renounce if it were the whole World, rather then deprive our selves thereby of Gods favour, and the comfortable fruits of the same. Doe we warre against our Lusts? we are not at war with our Maker. Warre wee against our Lusts? our *Soules* dwell at rest, our *consciences* void of terror, amazement, disquietment. Crucifie wee

H the

the Flesh, with the affections  
and lusts thereof? wee shall  
have little or no leisure to  
take causlesse unkindnesses,  
to pick needless quarrels,  
and to provoke others against  
us by our injurious carriages;  
yea, our wayes thus pleasing to  
God, even our enemies shall be-  
come our friends.

Prov. i6.7.

We have  
dayly ex-  
perience of  
Gods pow-  
erfull pre-  
sence.

2. Wee have daily experience  
of Gods powerfull presence ac-  
companying us, whereby even we  
(of our selves poor silly weak  
creatures) doe maintaine warre  
against such potent Adversaries,  
yea further and further grow up-  
on them, and put them to the  
worst. What made the *Judges*  
(whom God raised up to de-  
fend his People) to fight so  
valorously against the *Enemy*,  
but the certainty they had  
that

that God wear alwaies with them? Doth not the Captain of the Host of the Lord still accompany us to fight for us? By the Lord before him we are strong by armes and by God leaped over a wall? Doth not God gird us with strength and make our way perfect? And though he notwithstanding sees like Hounds feete and scelleth us on high places? Teacheck us not hee our hands to warre, so that a bow of Steele is broken with our armes? and should we not then bee encouraged to fight? Is it not wonderfull, that such weake and silly Creatures as wee are, should somwhat preuale over Satan the powerfull Prince of darknesse, as not to yeeld to the smallest motion of Sinne with pleasure; but (as the

Psal. 18. 39.

32.

33.

34.

A great  
wonder.

simil.

Martiners of the Sea by pumping cleare the Ship of the water, it draweth, lest by the neglect therof, the same further and further encreasing) the Ship should sinke ) but earnestly to oppose it, expelling the same, partly by not yeelding thereunto, or if upon the sudden wee yeeld, by repenting thereof, and refusing to yeeld obedience therunto, yea doing the contrary with pleasure and thanksgiving to our gracious God, through whom wee are thus inable in some measure to subdue our lusts? Oh the joy and gladnesse abounding in our hearts, when our GOD strengtheneth our hands to war by degrees to overcome those inward Beasts, Serpents,

pents, Cockatrices, young Lyons, and Dragons! I assure my Soule that *Iael* rejoiced no more in taking the Smiths hammer, and therewith fastening a naile in *Sisera's* temples, and *David* in cutting off *Goliabs* head with his owne sword : then the People of God boast of Gods power, and rejoice in his Name, vwhen they overcome the wicked one, by quenching his temptations, which are like fiery darts to slay the soule ; they rejoice I say in that power of GOD imabling them (like *Iudah* as bold as Lyons to resist their enemies, and defend their right, when others (like *Issachar* couching under burdens) are slaves unto Sathan and their owne lusts.

Indg. 4. 21.

1 Sam. 17.  
51.

Gen. 49.9.

Simil.

Gen. 49.14.

The Saints  
gaine by  
their fo-  
mer falls.

Psal. 68. 13.

Zech. 13. i.

Somtimes indeed the Saints  
are wounded and blacked with  
these fiery daris; but they are  
never wholly over-come, nay  
even from hence doe they  
through Gods goodnesse reap  
no small advantage. Have  
they bin among the pois? they  
rest not till they be as the wings  
of a Dove, covered with silver,  
and her feathers with yellow gold.  
Find they themselves in any  
fort defiled? they run to the  
fountaine opened to the House of  
**DAVID** for sinne, and for un-  
cleannesse. Yet, as great Sol-  
diers when their blood is once  
drawn, are the more inflamed  
with desire of revenge: so are  
they further encouraged unto  
a swift pursuit of Sathan, that  
they may bruise his head, and  
of themselves to take an holy  
revenge.

revenge for their security and negligence in suffering the presence of God (which is to them as the *Nazarite haire unto SAMPSON*) to bee taken from them. Doth Sathan watching his time, take them at unwares; as the *Philistims shaved off SAMPSONS locks* whilst hee was asleepe? Doe they at any time fall through lack of circumspection? Through grace they lay the same to heart, and so redouble their forces, that they may overcome and tread downe that *Prince of darknesse*, being perswaded that the *God of peace shall bruise Sathan under their feet shortly*. Through gracedo they profit by their *haltings*, not to halt any more, being carefull in the meane time

Judg. 16.  
19.

Rom. 16.  
20.

Heb. 12.  
15.

Judg. 16. 3.

that their haltings may bee  
healed: therefore lift they up  
the hands that hung downe , and  
the feeble knees, and make straie  
steps for their feet, lest that which  
is lame be turned out of the way.  
They learne wisedome by ex-  
perience, as *David* did, when  
he perceived the falsehood of  
*Saul* his father in Law, he e-  
ver suspected him thereafter,  
and laboured always to a-  
void those snares which hee  
laid for him: and *Samson* when  
he took the dores of the gate  
of the *City*, and the two posts,  
and went away with them,  
prevented the *treachery* of the  
*Philistims* (by whom once be-  
fore he was deluded ) which  
laid wait all night for him in  
the gate of the *Citie*, Gods  
Saints ( I say ) by their holy  
feare.

feare, watchings; experience  
of Sathan's deepnes, and their  
owne vveaknesse, learne to be  
more circumspet. Oh the  
loving kindnes of God, vvhich  
hath reveiled all the wiles of  
*Leriat han*, the peircing and  
crooked Serpent, his cruelty,  
his importunitie, his vwatch-  
fulness, the divers vvayes  
whereby hee hideth the na-  
ture of sinne, that the bitter-  
nesse thereof be not discove-  
red, as also the naughtinesse  
of our owne hearts, ready at  
all times to give him enter-  
tainement; if through his  
goodnes we did not watch o-  
ver the same with all *diligence*.  
What a good God have wee,  
who not only fighteth for us,  
but also advertiseth us of all  
the enemies of our salvation!

The un-  
speakable  
goodnesse  
of God.

a Kin. 6.9.

Sundays

Zech. 3.2.

Much was the King of Israel obliged to the Prophet of God, for revealing unto him the King of Adams purposes against him, as whereby he did more then once avoid the danger; but much more are we to our gracious God for revealing unto us by his faithfull Embassadors Sathan's manifold guiles, who is at all times, and in every place, and with every lust ready to deceive us; standing at our right hand to bee our Adversarie: yea for our sakes fiercely rebuking him. And the Lord said unto Sathan, The Lord rebuke thee, O Sathan, even the Lord that hath chosen Jerusalem rebuke thee: Is not this a brand pluckt out of the fire? Though wee at sometimes feare to be over-

overcome; though wee may doubt that vve are indeed overcome; though vve may be as it were at the very last cast even ready to faint and give over; yet through the power of God are wee so preserved, that not any shall pluck us out of his hands; yea, as the dew revives the withered herbs, the meditation of foregoing comforts shall so revive us, that our youth shall bee renewed like the Eagles. Oh for pity, that our God should thus by his powerfull presence accompany us, and out of his affectioned love towards us, be ever arming us by his counsels, comforts, exhortations, threatenings, &c. and yet that wee should at any time give place to the Devil, in making

Hof. 14.5.

Psal. 103.5.

Rom.14.13.

No small  
glory doth  
redound  
unto God.

Num.17.8.

Mat.12.13.

Mar.8.23.

Psal.103.3.

*provision for the Flesh, to accom-  
plish the lusts thereof!*

3. *No small glory doth re-  
dound unto God. He that made  
the withered stick of Aaron  
to bring forth fresh flourish-  
ing Almonds, and made the  
poore mans withered hand to  
become whole, to the glory  
of his name; and in like man-  
ner opened the eyes of the blinde,  
even the same powerfull God,  
by our dayly Mortification,  
and the subduing the remain-  
der of corruption wherewith  
we are diseased, defiled, woun-  
ded, getteth glory to himself,  
as who not only forgiveth our  
iniquities, but likewise healeth  
our infirmities. To vwhat end  
were wee created, but to set  
forth the glory of God? De-  
laying to mortifie our Lusts,*

we

we delay the performance of that duty, for which we came into the World: would wee but consider that howsoever Sathan with his Adherents hath done vwhat in him lieth to hinder us from the remission of our sinnes, from renovation in Christ's blood, from sanctification of the Spirit, as in like manner he hath gone about to hinder the power of the word, and blessing powred upon the Sacramens, and the Blessing that accompanieth the sanctified fiery fornace of affliction; out of which the Children of God come like purified gold; yea, and would hinder deaths sting to be taken away, and so us from lying downe void of sinne, pure chaste Virgins for Christ; and yet

A necessary consideration to further Gods glory.

i Sam. 13.

3.

Simil.

yet that hee is letted in every  
of those his *desig[n]es*, would  
we by denying to mortifie our  
Lusts, thus rob God of his glo-  
ry? As the men of Jabebs Gile-  
ad answered Nahash the Am-  
monite requiting that he might  
thrust out all their righteyes, and  
lay it for a reproch upon all Is-  
rael. Give us seven dayes respite,  
that we may send messengers in-  
to all the Coasts of Israel, and  
then if there bee no man to save  
us, we will come out to thee. So  
mighty we, Sathan endeavou-  
ring by his continued and re-  
iterated temptations to draw  
us unto sinne, that if we should  
not be succoured, we were unable  
to withstand him. But as they  
were delivered on the seventh  
day: So inasmuch as herein Sa-  
than aimeth at the eternall  
reproch.

reproch of our gracious God, and of his deare Sonne Iesu Christ, and holy Spirit, with the shame of the holy Angels, our attendets, and our owne who are the *Israel* of God, seeking to pierce our soules and bodies thorow with the speare of sinne, as Saul cast a speare at David to have haled him to the wall. Our gracious God, who is jealous of his owne glory, will undoubtedly by enabling us to oppose this our spirituall Nahash, and our sinnes his Ammonites, thus glorie himselfe. His head is already broken in the person of our Saviour: at sundry times also he hath had notable foiles given him by Christ's members, being no more able to preuale against them, then Goliab.

1 Sam. 18.  
11.

liah against David; the Egyptians against the Israelites, the Canaanites against Joshua and his Successors: What remaineth but that we should still continue the warre, untill in the full and finall Mortification of our lust, to the everlasting praise of Gods glory, hee be trod under foot; As Naaman's servants unto him; My father, if the Prophet had bid thee done som great thing, wouldest thou not have done it? how much rather then, when he saith to thee, wash and be cleane? So may I unsay you. If the Lord would for the glory of his owne name require us, to part with our goods, good name, lives; yea even the salvation of our souls; we ought willingly to assent thereunto, much more when for our further and more

2 King. 5.  
13.

more comfortable fruition of those requirements, but so mortifie our Lusts.

4. Through our remnant of corruptions mortified by grace, wee obtaine continuall feare, through sense of continuall weaknessse on our owne part; for certaine it is, that if the Lord should leave us, but for a time; the very smallest temptation were of force to overcome the strongest Christian; the least fiery dart of Satan, which hee taketh out of his owne Quiver, being indeed extreamly venomous, crooked and deceitfull. The wine that Noah drunke deceived him, who notwithstanding was not purposely excessive therein. Hee had strength no doubt to have overcome a stronger temptation,

We obtain  
a continuall  
holy  
fear, out of  
the sense of  
our owne  
weaknesse.

Note.

*The destruction of*

tion, if God had not lefe him  
for a season: What a meane  
temptation was Davids looking  
on Bathsheba, the damosels  
questioning of Peter, Dalilahs  
feigned teates unto Samson?  
The Sins I confesse in which  
the Saints fall thereby, as also  
the dishonour of Gods Name,  
and the Churches damage  
through the same bee not  
small; yet the L O R D that  
brought light out of darkneſſe,  
doth even hereby worke for  
the good of others, as who learn  
from the same, that even the  
best are unable to stand by them-  
ſelves; and that if even the  
strongest ſort of Gods Giants,  
bright ſhining Starres in the fir-  
mament of God; have notwithstanding  
now and then ſlipt, yea  
fallen into grotte and great sins;

they

Gods chil-  
dren profit  
by the sins  
of others.

they themselves weake babes in comparison of the other, must be somuch the more watchfull over their owne wayes, working out their owne Salvacion with feare and trembling. They are daily practised in the work of Mortification, doe not with Cham and Shemei, scoufe or raigne at the falls or miseries of the Saints; neither with the filthy flies feed upon the sores of the Beast, leaving his whole parts, neither (as those that wvould goe into a Chyrurgions Shop, and take a profitable Instrument, seruing to the cutting away of dead flesh, and therewith kill themselves) doe they enter into the great Book of Gods Scriptures, so wresting every thing, that the word of life becommeth unto them

Note.

.01.2.327

.01.2.331

.7.7.22.1

simil.

1 Pet. 2.6.

Pro. 17.10.

Jer. 6.10.

Ezek. 7.7.

Luk. 13.2.

them the favour of death; and Christ a stone of ease to his own, a precious stone, and a sure Foundation; becommeth unto them a stumbling stone, and a Rock of offence; and the threatenings of the word, which to the godly are terrors to terrifie them, and are said in the Proverbs to be the corrections of the Lord, are scoffed at and counted but winde, an echo or sound of an hill; but taking notice of their owne corruption, and how easily they themselves may be thereby intrapped; they walke warily, alwayes taking heed lest they also fall. Oh how many out of the faults of others gather poison, and not honey with Samson out of the Lyons belly! The Jewes in the dayes of Christ justified themselves,

selves in comparison of those  
on whom the *Towre of Shilo*  
fell but were willed of Christ,  
in like manner to repent. Others  
haue fallen, how soone may  
wee? *He that thinketh he stan-  
deth, must take heed lest hee fall.*  
Too too many there are which  
imitate the falls of the *Saints*,  
as *Sauls* Armour-bearer af-  
ter the evill example of his  
Master, did in the like man-  
ner slay him selfe. As *Saul* kil-  
led himselfe with his sword  
wherewith he had foughten  
against his Adversaries, so are  
there not a few which use the  
falls of the *Saints* as swords  
to run their soules thorow,  
falling by their example, as  
though God would be as mer-  
cifull to them in their pre-  
sumptuous fearfull falls, as to  
those

*1 Cor. 10.3  
12.*

*i Sam. 31.5.*

*Simil.*

Many imi-  
tate the  
*Saints* falls,  
but do not  
with them  
repent.

those wh<sup>o</sup> fell through the violence of forcible and sudaine compassions, or as though it lay in their hands to expell, as those extraordinary persons who had extraordinary repentance, given them of the Almighty that they might be exemplars of Repentance; heretofore though the wicked make these ill uses, or rather abuses, yet are Gods Children, like good Husbands: They profit alwayes, both by the vertues of the Saints, and their infirmities; as good Husbands will make good use even of dōngue. They learne, I say, hereby to worke out their owne salvation with feare and trembling. They learne also to take heed they fall not when they suppose themselves to stand; yea they also

Note.

also see a thousand infirmities in themselves which they would never have marked, if both they themselves had not fallen in some, and observed to have fallen in the like.

5. We obtain hereby a passage to stay our outward and actuall finnes: for when the Cockatrice is crushed in the shell, how shall it come to be a fiery flying Dragon? When the leakes of the Ship are stopped, and the water which came in thereat emptied out, how shall it sinke? and if the defects of an house be repaired, it cannot ruine.

It is much more easie to quench the first sparkles of fire, then vwhen they have increased into great Flames. Through curbing our inbred

COR-

as wch  
a move  
-in Hand  
-swallid

We obtain  
a passage  
to stay our  
outward  
actuall finnes.

simil.

5. viii

How to  
prevent a-  
ctuall re-  
bellions.

*Mat. 15.14.*

*3 Pet. 1.4.*

*Object.*

*Ans<sup>w</sup>.*

corruption we prevent many actuall rebellions. Let wee the fire burn *within*, even give way unto our inbred lusts, (how well soever vve looke to the outside) impossible it is, but that the flame vvil burst forth in some one or other fleshly Lust; for *out of the abundance of the heart the mouth speaketh, and the corruption that is in the world is through Lust.*

They that outwardly lead a good life cannot but be well reformed.

If indeed their life be truly good, comming like good fruit from a good tree; then as the same is pleasing and acceptable to God; so doth it necessarily imply the hearts reformation, but being one-

ly

ly good in appearance and show, the sundry sorts of *ver-  
nies* wherewith it is covered, or rather hypocritically col-  
oured, doe but make the same more detestable to God.  
When the *Fountaine* is pollu-  
ted, can the streams be whol-  
some? Because the Apples of  
*Sodom* are outwardly goodly  
and beautifull, must it needs  
follow that they are not dust  
within? Because the *Scitu-  
ation* of a *Citie* is pleasant, must  
it needs therefore be granted,  
that the *water* is not naught;  
or the land barren? Who will  
call the froth of the Sea good  
for the whitenesse thereof, or  
a foule wall pleasant because  
overcast with *lime*? or a *Black-  
amore* faire though farded all  
over? Where there is inward

simil.

2 Kin. 1.19.

I sancti-

*sanctification, there is indeed outward reformation, but this without that is merely counterfeit, in which regard worse is by farre the condition of hypocrites, than that of Atheists, as to whom many woes belong; Woe, woe, woe, with a witness.*

Math. 53.  
29.

We shall have leſſe to doe in the end of our journey.

How to judge our ſelves ev-  
ery day.

6. *We ſhall have leſſe to doe in the end of our journey, if all our dayes we be breaking up our fallow ground.* Oh how comfortable is this if wee would duely weigh it in the just balance of the Sanctuary! If we have from time to time taken a particular account of our own wayes: If we have at the leaſt twice every day censured the false deceitfull treacherous heart, and her dolefull traine of eariably members:

if

if we have arraigned the traitor and her followers, the eye, the ear, the tongue, the hand, the foot: if wee have demanded them in Gods steed, whether they have beeene all the day gathering or scattering for God, or against him, upward or downward, glorifying God or dishonouring him; at home working in our fathers service, or wandering with Dinah from our fathers house; when the answere comes as in the presence of God, it will either be accusing or excusing, or deceiving (it wee be not the more circumspect, and jealous over our selves upon consideration of by-past deceitfulness) or flattering. Now we (as I said before) being in the roome of God, must give and pro-

Gen. 34.1.

Simil.

Pro. 17.15.

nounce a right and just sentence, every day and night; for as it is with them that justify the wicked, and condemne the righteous, both are abomination to God, so to condemne ourselves that day, when Gods Spirit hath bin working with us in every good worke and ~~disorder~~ (though on our part in great weaknessse and infirmitie, as well in abstaining from evill, as performing of that which is good) is no small injury to God, as vvhio hereby bides his manifold benefits bestowed upon us, and thus either in censuring the dispensation of his grace, (because it is not according to our wishes, or according to our sense and feeling, or as we have received of his Majestie in times past,

or

or as others receive) or not acknowledging the same with thanksgiving. Thus I say to judge ourselves, as it is dangerous: So is it no lesse unprofitable, neither furthers it our Spirit in progresse to Life eternall; nor doth it provoke the good Spirit of God to help us, since his Majestie getteth such an evill reward at our hand; nor get we hereby our consciences pacified, either yet obtaine our hearts desire. It were best then as is manifest by the light of the Word (and I have found by experience deare bought) to let our soules keepe silence to God, and to thank his Majestie every day for the least measure of grace; for indeed the least blast of the winde of the Spirit, is not onely

How dangerous it is  
for us rashly to con-  
demne our  
selves.

Note.

miraculous, and above deserving, but also above the highest measure of thanksgiving, either in this world, or in the world to come. Let then murmuring depart, and thanksgiving keepe her roome, whereby we shall obtaine as greater peace of conscience, so greater increase of grace, to Gods both approbation and acceptation.

What we  
are to doe  
when the  
Conscience  
doth justly  
accuse us  
for crimes  
commis-  
ted.

Againe, if after triall the conscience doth justly accuse us in such and such points of blemishes inwardly and outwardly unknowne to any; inward, unknowne either to Angels or Devils; outward, unperceived even by the most judicious Spirits (for of grosse sinnes or such others, as holy men of God would judge worthy of censure, I doe not now speake)

speake) wee are in no wayes  
to flatter or justifie our selves.  
In these *blacks* and *blemishes*  
I would counsell thee poore  
soule not to flatter thy selfe  
but deeply to accuse thy selfe,  
with great *remorse*. Thus cen-  
suring thy selfe, thus *repenting*  
for the sionnes of the day past,  
yea the sinnes of thy best, ho-  
liest, and most zealous acti-  
ons, thou shalt goe to bed  
with the voice of joy and  
gladnes, of *praises* and *shanks-*  
*givings*. After that thou haist  
felt and uttered that which  
*Jeremy* speaks. *It is of the Lord's*  
*mercies* *that we are not conju-*  
*med*, *because his compassions fail*  
*not*; They are new every mor-  
ning; thou liest downe with  
an assurance of pardon; thou  
liest downe as it were with-

Ier. 3. 22.

Psal. i. 27. 2.

An exact  
and compen-  
dious  
forme of  
selfe ex-  
amination.

out sinne; as who both grie-  
vest for thy sinnes commit-  
ted, and resolvest to lead a  
new life. Hast thou perfor-  
med this? joyfull will thy  
nights rest be unto thee, God  
giving his beloved sleepe; They  
certainly that have *taſted* this,  
and of this wil say *Amen to it.*

But this tryall is yet to  
be abridged into a narrower  
roome. Ere the *evening* come,  
we may not onely forget the  
*dayes* wandrings, as in like  
manner the good *influences* of  
Gods goodnessse towards us;  
but also wee may be many  
times hinder'd from this great,  
necessary, profitable, and  
commendable *urſull*, what by  
ourselves through sleepines,  
and what by others; it being  
likewise a maine *policie* of Sa-

than

than to make us putt the same off from one time to another, whence it commeth to passe, that the worke becommeth more difficult (this *dongue* requiring to be swept out every day, and we unable to remeber two or three dayes wan-drings) It is then most requisite for the good both of soule and body, for the obtaining of that precious jewell *tranquillitie of mind*, for the weakening and overthrow of the Divels forces, to turne *dayes* into *houres*, as *houres* into *minutes*. If in praying, reading, confer-ring, Medstastion, bearing of Gods word, (and the like,) wee be unfaithfull, by the least delay of this self-triall, and self-judging, Sathan getteth too much advantage towards the

The delay  
of selfe  
tryall how  
dangerous.

troubling of our tender Con-  
sciences, contrarily. If at all  
times, in all places, in all  
companies, and upon every  
occasion, out of our particu-  
lar secret, separate walking  
with God; we shall take our  
selves to doe, demanding of  
our selves as it were, *what we  
said? what we thought? whether  
we edified our selves and others?  
whether wee glorified GOD or  
noe? whether we remembred our  
selues, the Church, our end, the  
great day, our heavenly inheri-  
tance, though but by one ejacu-  
lation, or some Pilgrims looks;*  
wee should quickly perceive  
the benefit, much good would  
it worke to our selves and  
others. Thus should we fin  
*what good wee have received  
by others; how we have been*

af.

affected with the company of  
the ungodly (as whether wee  
have vexed our soules or not,  
whether we have reproved sin  
with boldnes, or failed here-  
in:) in what state our con-  
science standeth, as whether  
or not wee have had mercy to  
keepe the same undefiled; and  
the tendernesse thereof contin-  
ued, the same being in us  
both at home and abroad, as a  
sweet companion. Heretunto if  
we be attentive; thus if wee  
doe employ our time, gahe-  
ring withall the good things  
vvhich wee have seene and  
heard abroad; as in like man-  
ner making use of all good  
provocations to sharpen us,  
(though this sort of iron to  
sharpen iron is very rare) the  
good which we shall reap here-  
by

by will much ease our soules,  
and augment our spirituall  
*treasure*. Thus if wee would  
doe (I will not boast or whis-  
per that I have exactly thus  
done, yet others have with all  
their might endeavored herein,  
and mind through the as-  
sistance of Gods good Spirit  
so to doe unto the end of  
their Christian Race) wee  
should thus doing get great  
abundance of extraordinary  
Christian joyes and rauishments,  
as pledges, or the earnest of the  
Spirit given to us, under the  
hope of the fulnesse of eter-  
nall joyes. If we have left off  
those glorious exercises, (not  
any wayes hindring either  
praying, reading, meditating,  
or any other spirituall worke  
in the Vineyard; but rather  
much

much furthering the same) If I say we have omitted them, doe we blame our selves, if we have gotten dumb tongues instead of open, withered bariis, instead of mollified, dirt for gold, blindness for eye-salve, poverty of grace for riches, beggerly cloashes for rayment of white linnen; for a feasting, a troubled conscience, a show of godlines, for the power therof; small mire and daw in place of great waters, senslessnesse for matchfulnes, and tender feelings. If this be thy state, dolefull is thy change, fearfull this desersion. Thou must repent in time, getting thy heart and endeaours enlarged, mightily and sincerely renewing thy Covenant with God, whereby thou shalt at the length perceive

ceive why the Lord hath absented himselfe so long ; and againe enjoy his sweet presence , and the glorious tokens of his affectioned love.

7. We obtaine hereby a further & further hatred of sin , an higher and higher detestation thereof , with all the severall sorts of the same . In the Ceremoniall law the same was shadowed under leprosi es unclean issues , unclean birds , beasts , foules , leprous garments , as also by the uncleannessse of men and women , vvhosoever was defiled by any of those was to be purified from his uncleannessse . In the verity are all these figures accomplished ; Let us cast off the work of darknes ( saith the Apostle ) and make no provision for the flesh to fulfill the lusts thereof .

He

Wee doe  
further and  
further  
hate sinne.

Levit. 11.  
12, 13, &c.

Rom. 13.  
22, 24.

He saith not, cast off the worke; but the workes of darknesse, not the lusts, but the lusts of the flesh. So elsewhere, hee saith not, purge out one part of the old leuen, but purge out the old leuen, that is every part, the remnant crammes thereof, like to that where he saith, that I may present you as a chaste Virgin to Christ. Will the Lord Iesus look upon any uncleane person? Shall it bee perfected where it was not begun? So the same Apostle; Put off concerning the former conversation the old man, which is not a part of sinne, but all the old garment thereof, as men when they goe to bed put off all their cloaths, or those that cast away an old, ragged, forme, and worne garment, whereof they are ashamed,

1 Cor. 5.7.

2 Cor. 11.2.

Eph. 4.32.

Eph. 4.24.

1 Thess. 5.  
22. 23.

Simil.

Math. 12.  
42. 8.

med, and never intend to put on againe) and put on that new man which God is created in righteousness and true holinesse, even all the parts, not one part alone of the garment; we are to abstain even from all appearance of evill, and to bee so sanctified, that our whole Spirit and soule, and body be presented blamelesse unto the comming of our Lord I E S V S C H R I S T ; wee must abstaine even from the garment spotted with blood. As the Nethinims left not in the Temple of Solomon any uncleane thing not swept away : So must every one of us be a spirituall Nethinim in our owne soule, to sweep away all uncleannes; yea, the least idle thought; for it is not a King like Solomon that

that comes into this Temple, but one in every respect greater then *Solomon* the *Sovereign* of the whole World, vwho neither will nor can abide any uncleannessse. His house, his bed, his garden, his tabernacle, his temple, ( a Christian Soule is all those ) cannot be too *nearly* and *cleanly* kept. Deserveth not such a guest who is purer then the *Heavens*, and abideth not where impuritie is entertained : deserveth not he (I say) to dwell in a pure heart peculiar to himselfe? yea, so jealous he is, that hee cannot endure that any other should come there, and being the great *high Priest* himselfe with the *seven eyes*, cannot bee deceived with a shew of puritie ; but (unlike unto

Note.

Num. 5. 13.

Mark. 3. 3.

Hos. 2. 19.

2 Pet. 3. 10.  
11.

unto the jealous Husband in Numb.) knoweth both *when*, *how*, and by *whom* his bed hath bee[n]e polluted. If our *saviours* first comming required *preparation of his way* in our *hearts*, and his continuall presence vwith us ; namely, since he vvent to Heaven, and married us to himselfe, in mercie, *truth and compassion*, the like ; how then should we think to bee arrayed, who are continually called to *the marriage of the Lamb*? If this standing continually by the preaching of the Word and Sacraments, benefits, promises, corrections, &c. requireth such preparation ; deserveth not his last comming greatest preparation of all, when *the Elements shall be dissolved, and the Earth*

Earth burnt with fire (which notwithstanding never simed, but was subjected to vanitie for our sinnes? What manner of persons ought we to be in all holy conversation and godlines? Alasse for pitty, wee weigh not such counsels and directions, prescribing us to cast away all our Idols, (as *Rachel, Leah, and the family of Jacob* gave them to be buried ere ever they went to *Bethel*.) Alas, I say, and so may we all, wee have journeyed to Gods *Bethel* vvith our Idols of abomination, taking hold on the horns of the Altar vvith hypocriticall *Adonijah*, and bloody *Joab*; yea, which is worse, we think to come to the *Bethel of Bethels*, GODS holy House in Heaven, notwithstanding

Gen. 35.4.

I King. 1.  
50. and 2.  
28.

Ezek. 8.7.

Sathan's  
policy.

Isa. 5. 30.

withstanding we reserve yet some *Idols* not cast away, which are of us secretly worshipped, putting as it were a *wall betweene God and us*, as did the *Idolaters* mentioned by *Ezekiel*. If such were their secret, how great think wee were their open abominations? O strange policie of the Prince of *darknesse*, by whom *thousands* are brought through the wicked imaginations of their heart, under that fearfull woe; even who call *evil good, and good evill*, that put *darknes for light, and light for darknes*; that put *bitter for sweet, and sweet for bitter!* how are they deceived with the false, arrogant, and perverse opinion of their owne heart, about true *repentance inward and outward?*  
dreaming

dreaming belike, that *actuall abstinence from actuall sinnes* is sound and sincere *Repentance*. What availed it Herod to abstain from many *actuall sinnes*, in the meane time retaining one *Idol*, his sinne of *Adultery*, or *Incest*? What availed it the *Jewes* to continue their *Sacrifices*, observe the *new Moones*, and *Sabbaths*, offer *incense*, &c. in the mean time living in *hypocrisie*? Could the Lord away with the same? were not both *themselves*, and their whole *Worship* abomination in his sight? Neither is it enough to alledge the *intention of the heart*, if in the meane time their *conversation* be sinfull: such *wisedome commeth from beneath*. He that abhors one sinne will abhorre all; and

Mar. 6.30.

Isa. i. 11.12.  
13. 14.

The intention of the heart noe sufficient of it selfe.

Iam. 3.15.

Note.

*The destruction of*

and they that rightly have respect to one of Gods commandments, as they are Gods commandments, will have respect to them all; as hee that breaks one, breaks all; for the Commandments are so linked together, that if one be broke, all will dissolve, except that one be repaired: and as they that broke one of the Acts of the *Medes and Persians* (though unrighteously decreed) were put to death; and they that maintaine any one *Rebell*, are accounted of as if they had maintained all the Kings enemies, (as accordingly *Abimelech the Priest* with all his *Fathers House* were slain by *Saul*, for his supposed Conspiracie with *David*, in giving him of the *Shew-bread*, and *Goliaths sword*)

Simil.

Dan. 6.15.

Simil.

1 Sam. 22.  
18.

sword) and they that break any one Statute, are as well liable unto the *Kings censure*, as if they had broke them all; (as *Shemei* found by *experience* through his going out of *Jerusalem*, contrary unto *Solomons direction*) so are all those liable unto the severity of Gods justice, which doe wittingly and willingly *main-taine* in themselves any one raigning bosome *finne*. May not an house set on fire in any one part, bee at the length burnt to ashes, as well as if it had beeene set on fire in sundry places? will not one cord as well hang a thieve, as many? may not *Sam'l* be as really slain by his one (*one*) sword, as hee had beeene if every *Philistim* had given him a stab with a severall

1 King. 2.  
46.

The dan-  
ger even of  
one sinne  
unrepen-  
ted of.

SIMIL.

1 Sam. 31.  
4.

Judg. 4. 21.

1 Sam. 17.  
49.

severall one? nay, further: May not a Naile in the hand of *Iael* as well destroy *Sisera*, as *Baraks* Sword or Speare could have done? a stone out of a sling, no lesse fell mighty *Goliath* to the ground, then his owne sword cut off his owne head? May not a man as well bee drowned in a pond or pit of water, as in the middle of the Ocean? I may yet descend lower. May not an haire throttle one? a flye choke one? a crum of bread occasion a mans death? It is thus with sinne, with every sin, with the smal left sinne, even the least wandering thought, the least idle word, the smallest sinne (if any can be so truely termed) deserveth Hell fire.

8. We doe hereby attaine un-

is not the hatred of sinne, nor so much for the punishment thereof, as for it selfe. For even Reprobates, though they hate not sinne at first, or because it is their inheritance of Gods Lawe, yet may they hatte it in respect of the judgments ensuing thereupon: and lo in outward appearance seeme haters of sinne. But such in heart, in howsover with the flesh, he draweth the colour of the fire; yet cannot he paint the heat thereof: though his Instruments seeme haters of sinne, yet are they not so in truth, but for by respects. They doe not hate sinne for sinne, as the saints do in heart, and outwardly testify in word and deed. This precise Mortification answers very prettily

We hate  
sin for sin,  
or as it is  
a breach  
of Gods  
Lawes.

The un-  
godly not  
true haters  
of sinne.

Mortifi-  
cation like  
circumci-  
sion.

K  
ly

the  
entertain  
ment of the  
world  
is now to  
be  
done.

Is. 27.9.

By so the Figure of Sacra-  
ments; as all the foolishness was  
put away; so will those that  
Lord have any one sinne to  
remaine in his Saincts incor-  
tified; which they are to do  
accordingly to oppose hate,  
and persecute unto the death.  
This kind of true Remonstrance  
as it is prophesied in the Pro-  
phet of the penitent (always)  
so is it verily accomplished in  
all penitent sinners, no where  
our God makes all sinnes (and  
that for sinne) so odious and  
detestable, both inwardly and  
outwardly, that they cast it a-  
way like a monstrous cloud,  
crying against their Sins,  
hence away, in token of their  
extream indignation thereof.  
We understand that the Jews  
in signe of that inward hatred  
that

that they had at our Lord and Saviour without a cause, spited,  
*Away with him, away with him,*  
we out of this should gather  
an infinite and endless hatred  
against sin, <sup>as through which</sup> our Lord taking upon him  
our sinnes, suffered all this.  
We must even so hate it as to  
cast it out, to afford it no en-  
tertainment, and from our ve-  
ry hearts to cry against it;  
*Hence, away, away with it:* yea,  
dayly and hourly to importun  
God by Prayer for the assist-  
ance of his Spirit against the  
same; that if those prickes of  
the Flesh may not wholly be  
removed, and we wholly rid  
of this Old man during our  
abode heere. In this vaild of  
misery; yet that sinne may not  
so perigne in our mortall bodies

Luc. 23. 18.

The Iewes  
hatred of  
Christ an  
Argument  
to work in  
us hatred  
of sinne.

8. 1. 3. 3. 1.

2. 2.

Rom. 6. 12.

*that we should obey it in the lusts thereof.*

Thus ye see, that howsover our good God is pleased to leave even in his dearest Saints some dregs of corruption (as the *Canaanites* were left in the land, for the further triall of the *Israelites*) yet as out of the belly of the Lyon *Samson* had honey, so even out of them, and in the dayly mortifying of them, the Saints gather no small store of fruitfull benefits, and heavenly comfort, sweeter then the honey and the honey-combe. Thus of the motives or encouragement which may have unto this spirituall combat, and so of the several Particulars.

Chap.



CHAP. VIII.

Necessary Caveats to bee  
observed in this spiritu-  
all Encounter.

**A**S in temporall warfare,  
it is ordinary for the  
*Generall* of the Army to di-  
rect his Soldiers how to be-  
have themselves in the Bat-  
tell, when, where, how, and  
against whom to fight; what  
*weapons* to use, what courses  
to take, to daunt the enemy:  
how to discerne and make  
use of advantages; against  
whom *especially* to bend their

Directions  
no lesse  
needfull in  
this spiri-  
tuall, then  
they are  
in the cor-  
poral war-  
fare.

forces : how to prevent the enemies *Stratagems*; and so in other particulars : no lesse requisite is this course in this our spirituall *warfare*. Skilfull *David* may venture too farre to the endangering of his life : wary *Uziah* may step into the forefront of the Battell, and fall ; when as another standing had been fitter for him. The *Captains* of the King of Syria may mistake *Je-hosopha*t for *Abab* ; *Amaziah* may provoke *Ieboasb* to his owne overthrow ; the *Israelites* may so relye upon the *Arke of GOD* comming amongst them, as if assuredly they should bee saved from their enemies, that as wel they themselves shall be vanquished, as if taken by the enemy.

Ben-

1 King. 20.  
18.

Bent under with his two and  
thirty Kings that helped him  
may be drunk, not dreaming  
in their jollity that an hand-  
full v. of *Israelites* shall quen-  
ch both him, them, and  
their populous Armies. Thus  
may it befall us in encounte-  
ring the *Flesh*. *Caveus* there-  
fore being prescribed, accord-  
ingly must wec follow our  
prescriptions.

The Cottars are these.

## The Cave. all.

I. we must not through our worldly mindednesse, or uncess-  
sary employment of our selues ab-  
bute the things of this world, be-  
lets unto our selves in vanquish-  
ing our lusts, as Esav depri-  
ved himselfe of the blessing  
through his wearisome han-

We must  
not be less  
united our  
selves in  
vanquish-  
ing our  
corrup-  
tion.

Mat. 8. 34.

Ezek. 10.

We must  
not cast a-  
way our  
armour or  
in any sort  
yeeld.

Heb. io. 38.

Psalm. 73.  
27.

We must  
be wise in  
the ap-  
plication

king; and that God's enemies had  
Christ depair out of their  
bounds; and the wicked Jews  
caused God to depart from the  
Temple. How can those van-  
quish their lusts, which doe  
not so much as to this end set  
the least time apart?

2. We must not cast away our  
Armour, or in any sort yeeld; but  
still keep firme our confidence in  
GOD; For, if any man draw  
backe, his Soule shall have no  
pleasure in him: Whereunto  
that of the Psalmist agreeth.

For loe, they that are farre from  
thee shall perish: thou hast de-  
stroyed all them that goe a who-  
ring from thee.

3. we must not apply unto our  
falls of infirmity such places of

Scripture as are to be understood  
of theirs that sinned presumptu-  
ously (as that of Eli unto his  
Sonnes. If a man sinne against  
the Lord, who shall intercede for  
him?) or such as are spoken  
of Reprobates; as that unto  
the Hebrewes, It is impossible  
for those who were once enlighten-  
ed, and have tasted of the beat-  
ifully gift, &c. if they shall fall  
away, to renew them againe unto  
repentance. And againe, If  
we sinne wilfully after we have  
received the Knowledge of the  
Truth, there remaineth no more  
sacrifice for sinnes, but a certaine  
fearfull looking for of Judgement,  
and fiery indignation, which  
shall devoure the adver-  
saries. So that of Peter: For,  
if after they have escaped the pen-  
itutions of the world, through the

of Scrip-  
ture unto  
our selves.

1 Sam. 2.  
25.

Heb. 6. 4.  
25.

Heb. 10. 26.

27.

3 Pet. 1. 30.

*The destruction of*

knowledge of the Lord and Saviour Jesus Christ, they do go into entangled shrewd, and overcomer, shalicer end in worse with them than she beganning, &c. And so we must prepare ourselves for new contrary winds to hinder us in our spiritual sailing to Heaven: though already we have been assailed by divers: neither must those so daun-ty, as that we are not to imitate Christ's Disciples, who when through the vehemen-  
cie of the Tempest their ship could not fail, endeavoured notwithstanding to row. Though we cannot go on in the course of God's will so swiftly as we would, we must notwithstanding go on, tho' in a smaller degree.

5. When

5. When we perceive our  
selues to be over-mastered by any  
temptation, and even forced as a  
forced woman, then must we wish  
Thumur (forced by deceitfull  
Aman in the privie Cham-  
ber of our heart) openly cry out  
against the Devill with a penitent  
humour, that the Lord may a-  
venge our quarrell, as Absolu-  
lon was stirred up to be av-  
enged of Aman.

We must  
cry out a-  
gainst our  
liker.

2 Sam. 13.  
19.

2 Sam. 13.  
29.

6. We must beware of the false  
bed of securitie and deceiptfulness of  
Am (notwithstanding our ex-  
perience of Gods former pre-  
ference). lest anywyses delighting  
therewm, wee bee driven to seeke  
Christ, but lose our habour. Just-  
ly doth the Lord punish this  
finesse of securitie by desertion,  
then whiche what can be made  
against

We must a-  
void secu-  
ritie.

Chas. 3. 2.

Psal. 56.8.

grievous to the Spine. & Grie-  
vous undoubtedly it was unto  
David, when being thus  
chastised, he cryed unto God,  
*Make me to have joy and glad-  
nessse, that the bones in which thou  
hast broken may rejoice. Cast me  
not away from thy presence, and  
take not thy holy spirit from me.  
Restore unto me the joy of thy sal-  
vation, and uphold me with thy  
free Spirit.* Jonah was asleep,  
but the stormy tempest, and  
dinking belly of the Whale  
awaked him. David was a-  
sleep, but the sword awaked  
him. Noah was asleep, but  
Chams scorning awaked him.

In this bed lay the Israelites,  
but 70. years Captivity awa-  
ked them. Oh if wee could  
learne wisdom by their fol-  
ly, and their after repentance  
stirre

stirre us up unto repentence! If God thus punish his owne children for their securitie, what shall be the Portion of the wicked that are in a dead slumber? & how sudden and strange, how fearfull and terrible, how horrible unutterable shall their wakening be? Such was Cain, Achitophel, Pharaoh, Indostan, Sauls, Ambilecks, Belshazzars and divers others; how fearfull they were here, their ends shew; how lamentable their *last* shall be, when at the blast of the Trumpet they shall rise out of their graves, that of the foolish Virgins may declare: woe, woe, woe full is their condition when they shall behold the terrible Judge coming in flaming fire so raudor

Mat. 25, 12.

ver-

• Thes. 1. 8.

. 316 V.

vengeance upon all such as know  
not God, neither obey the Gospel  
of our Lord Jesus Christ. If the  
beginning of their sorrows be  
so terrible, what will the end  
be? O who can expresse the  
the thousandth part of that  
which they shall then feele?  
If their entrance into Hell be  
so fearful, what are the fire,  
wrath, blatenesse of darknesse,  
perpetuall separation from God,  
his Angels, and Children,  
and whatsoever might afford  
them any comfort? Then  
shall not we report that God  
hadde boone pleased here to  
awake us by his gracious cor-  
rections, and mercifull visi-  
tations out of the bed of re-  
cordies, then shall our mouthes  
bee filled with laughte for our  
delivurance out of the captivity

of Babylon. Then shall we forget to sing our perpetuall Hallelujah, when we shall experientially feele an affini difference made betweene the wheare and the chaffe, the gold and the dross, the good fishes and the bad, the good ground and the evill, the fayre fall and the barren, the somme and the blissheds, the fayre and the goats, the good figges and the rotten, the mannes seed and the Serpents, Gods children and Sabans. This shal we wish one mind and voice blyffe the glorious Triunitie, that as our makinng differed from the mishaps, so also our portion. Oh blessed be our God, we shall behold his face in righteousnesse, and shall bee satisfied when we awake with his likeness.

Psal. 17. 15.

All sinnes  
have not  
the like  
proportion  
of labour  
in morti-  
fying.

Ier. 39. 3.  
simil.

7. Wee must not thinke that  
all sins have the like proportion  
of labour in mortifying ; the  
greatest is to bee employed a-  
bout our inward inbrede cor-  
ruption, as being our greatest  
and most deceitfull enemy,  
opening the dore to all the  
rest. As when the gates of  
*Jerusalem* were made open  
for *Nebuchadnezzar*, all his  
Nobles, Servants, and Soul-  
diers ; in like manner entred  
therewat, ruining as well *Jeru-*  
*salem* it selfe, as the Temple  
of God which was the beauty  
thereof. So, if our hearts shall  
once admit that cruell *Ne-*  
*buchadnezzar* the devill, such  
a one will also enter in, that  
thereby as well the powers  
of the soule as body, shall be  
captived, and more hardly  
used,

used, then those Kings whom  
~~Adomibezek~~ kept in slavery ;  
when this is by Sathan mis-  
used, defiled, or polluted,  
complaine wee unto God, as  
God's people did of ~~Aniarchus~~  
Epiphanes for polluting their  
materiall Temple. O God, the  
Heathens are come into thine in-  
heritance, thy holy Temple have  
they defiled, they have laid Ieru-  
salem on heapes. So shall wee  
 finde that as ~~Antiochus~~ (not-  
withstanding of his power  
and craft) was in God's good  
time severely punish'd, his  
pride abated, the pollutions  
of the Temple clensed, Ido-  
latry abolished, Images broke  
in pieces, the blood of the  
Saints revenged, the Temple  
re-edified and gloriously a-  
dorned : so Sathan shall bee  
dif-

Psal. 79.1.

Job. 2. 25.

a Chron. 2.

Note.

Iude 6.

dispossessed, and we set at liberty. As Christ entered into the Temple of Jerusalem was powerful, so the casting out of the buyers and sellers, and overturning the Tables of the Money-changers, and scars of whom shall sold Doves; so shall his entrance be into our souls to the rejection of Siba, who hath stollen the best. Then shall Satan with greater shame be excluded, together with the whole rabble, or devilish host of wicked thoughts by him brought in; then Azariah was cast out of the Temple by the Lords Priests, for presuming to offer incense in the house of the Lord. Oh shameless impudent spirit, who hath been thrust out of Heaven, and compelled to depart out

# in-bred Corruption.

2.1.1.2

out of men whom thou hast possessed, and when we were dead in sinnes and trespasses wast through Gods mercy cast out of us, and since the first time of our conversion abhorred and abhorred of us; and when the fiery flames of zeale and love were strong in us, (we speake it to Gods glory,) hast beeene often vanquished by us, and beeene forced to flee from us, yea, through the power of our pitifull God, and his blessing on our prayers, watching, fasting, reading, meditating, on the sweet word of Life, conferring, retirednes, (whence have proceeded unspeakable Joyes, yea rather unutterable Ravishments, when wee could have said with Peter, It is good for us to be)

Mar. 9. 33.

Eph. 3.1.

Mar. 17. 4.

be here, and which wee could abundantly discover, if it were not lest the sense of the now want of them might wonderfully discourage us, or that others the Saints of God should think that we glory in our selves) and such like heavenly exercises haſt even trembled and quaked, how dareſt thou now thou caitife, thou hel bound, thou damned wretch, thus usurp the ſeat of God, or defile his holy Temple? even this ſhall add unto thy torments. Now ſeeing that the full and absolute poſſeſſion of the heart is that whereat Satan mainly aymes; it muſt be your care O deare ſonnes and daughters of God, to keep the ſame with all diligēce: but if haply he hath already got poſ-

possession ; you must by all means endeavour to get him dispossessed, and thereafter still to be cleansing and washing the same from the filthines he hath left behind, which being but a little neglected, will put you to a great deale of trouble ; and as a root of bitterness quickly manifest it selfe in its pernicious fruits.

8. Touching the first motions unto sinne in vs (getting grace to resist the same indeed, though not without great griefe of minde ) we must neither be so curious , neither yet altogether carelesse whereof too curious , is a substantiall and deepe knell of them , most of them being so vainc and idle , as we cannot ima-

ge  
as  
mote  
be  
done  
at  
the  
end  
of  
the  
world

Of the first  
motions of  
sinne we  
must nei-  
ther be too  
curious ,  
nor alto-  
gether  
careless .

To be too  
curious a.  
bout them  
is harmful.

imagine whence they shoule  
arise to us : Thus to do, were  
to goe about a worke both  
harmfull, impossible, unpro-  
fitable, and cumbersome:  
harmfull, as whereby we hind-  
er our peace of Conscience,  
and put off a better exercise,  
even the true triall of our  
heart, with the sincere cir-  
cumcisio[n] of the same: impos-  
sible, as who shall never bee  
able to comprehend their  
number, no more then wee  
are of the Starres of Heaven;  
and which is by the Sea-  
shore: unprofitable, inasmuch  
as when wee have done all  
that we can do, they are in-  
valuable; nor this holiest mea-  
sures (especially persons)  
dealing from the coffer: cum-  
bersome, as which would con-  
tinually

sinually employing us, so that we should not perform any other dutie; how comfortable or profitable soever the same bringeth both as fiddes, so through Gods goodness no lesse swiftly flying away. Altogether reatates, as which proceed from an heart in part unsanctified by reason of their particular Consciences must at some times deeply lancet, even that the house of the soule which should be filled with the glory of God, is many wayes filled with such scordes as arise from the fiery forrage of the heart not wholly reformed. That they may be restrained, the Seede must bee upon the Wells mouth, our hearts enclosed as a Fountaine, nor else to be opened,

To be al-  
together  
carcasse of  
them dan-  
gerous.

Acta 27  
nobis 21  
et 190 101  
admit 101

Simil.

acta 101

acta 101

opened, but whereof sould spring  
of heavenly p[er]mission to bee  
drawne from thence to re-  
fresh therirstie soule; as Jacob  
when Reb[ekah] came to water  
her fathers sheep, removed  
the stone from the well mouth,  
and after they were watered,  
put it on againe.

*Is. viii. 10.*  
We must  
ask pardon  
for our se-  
cret sinnes.

To *g[od]* we must not in any case  
neglidge to ask pardon for our  
secrete sinnes which we drinke in,  
whereof we are not aware, and  
which seldomie come to bee re-  
membered of us. As wee are to  
pray for the pardon of pre-  
sumptuous sinnes, of the sinnes  
of our youth, of sinnes knowne,  
so are we to pray to be cleansed  
from secrete faultfull sinnes un-  
knowne: though unknowne to  
us they enter in; yet as Jacob  
(upon Labans complaint that

*Amos 5. 22.*

*Psal. i9. 12.*

*Gen. 31. 30.*

*bis*

his Gods were stollen) suspected no doubt that some of his had them, and so could not rest satisfied till they were delivered unto him, and hee had buried them; so may we suspect that wee are guilty of no small number of them, and accordingly pray to be forgiven them.

10. We must not conceive that the flesh is indeed mortified, when it seemeth so to be; for seeming-ly it may bee, when indeed it is not; as when the occasion of sinne is removed, when it is not violent: when its act is removed from one sinne unto another; when through the feare of judgement it is restrained: when the strength of nature is spent, &c. our evi-dence must be sounded, then

Gen. 35. 2.

simil.

The flesh  
not alwaies  
mortified  
when it  
seemeth  
so to be.

*The destruction of*

in those, else it is but very slender.

*Mortification must be continued.*

*Faith in Christ must precede mortification.*

*Note.*

*Lusts to be distinguished the one from the other.*

*11. Having aswell to our own as others thinking mortified our lusts, our worke is not then at an end. The heart is not so mortified, but there is still sinfull corruption in it, which requires continuall Mortification.*

*12. We must not conceive that first wee must be mortified, and then lay hold on Christ for remission of sinnes: for till wee be (in some measure) assured of the pardon therof through Christ, we shall never soundly slay the same, mortification being indeed a fruit of faith.*

*13. In opposing our sinfull and fleshly luste, wee must carefully distinguish betweene them and others; for all are not carnall, but some naturall, as others*

*spic*

spirituall. Those from these may be thus differenced. They are ever immoderate; They are for the most part unsavory and loathsome: They are unto flesh and blood marvellous pleasing, and give corruption a marvellous measure of Contentment. They leave nothing but vanitie and vexation of spirit behind them.

Fleshly  
lusts how  
discerned.

14. Howsoever, after many a fiery dart throwne at us, wee meet with many others, haply old ones made with a new devise; or it may bee new ones, wherewith wee were never before either acquainted or assaultryed; yet must not wee give over; but after the example of PAVL and other Worches, fight the good fight, not being at any time weary of well-doing, as who in due time shall reape if we faint not. Had

Wee must  
not give o-  
ver to fight  
even to the  
end.

1 Tim. 4.8.  
Gal. 6.9.

wce but grace thus to lay the matter to heart , that if wee fight not, we shall live in slavery under the divell, the world and the flesh, of all others the greatest, or rather the onely slaves ; but if we fight manfully, and persevere therein, wee shall bee conquerors over all those, and as victorious Kings trample Sathan under our feet; we would seeke to prevent our own misery, and get an assured possession of glory, gather courage in our decayed spirits , and lustily goe on. Did we but call to mind how often the Lord hath beene pleased heretofore to help, the same , would be as Ebenezer unto the Israelites to encourage us against our spirituall Philistims. As the Israelites in after ages, reading how

Joshua

*Joshua* had once before dis-comfited *Amalek*, and of the *Aiar* which *Moses* did then build, calling it by the name of *Jehovah Nissi*, that is, *the Lord is my banner*; could not but be encouraged hereby to have warres with them; so is it with *Gods children* calling to mind their former spirituall victories: of whom it may be more truely said, than *Davi d* did it of *Saul* and *Ionathan*: *From the blood of the slain, from the fat of the mighty, the bow of Ionathan turned not back, and the sword of Saul returned not empty.* They have greater joy and gladnes, with more pleasure and contentment, in striving against their corruption of nature, (which by degrees they still lessen and weaken)

L 2      then

Exo. 17.15.

Simil.

2 Sam. 1.  
22.

Note.

then the greatest souldier hath  
to glut his sword with the  
blood of his enemie. Strive  
wee against these beasts (our  
*beastly lusts*) as Paul fought  
with the Beasts of Ephesus; whose  
were outward, but these are  
inward beasts. If those had pre-  
vaileed, they would only have  
killed the body if these should,  
they would destroy both body  
and soule: those might have  
beene overcome with bodily  
weapons; these no otherwise  
but by the whole Armour of  
G O D, Faith, Hope, Repen-  
tance, the Word, Prayer,  
with the other pieces; yea,  
in fighting against these, Gods  
power is after an especiall  
manner manifested. Quit we  
our selves then like men, so  
dealing with our lusts as Sam-  
son

<sup>32.</sup>  
1 Cor. 15.  
Beastly  
men either  
or both.

Judg. 16.  
39.

son with the *Philistims*, even by slaying moe of them hereafter, then heretofore wee have done; as hee moe at his death then in his life; yea, as *Saul* should not have spared any one *Amalekite*, but utterly destroyed them all: so doe we destroy the whole brood of our sinfull and fleshly lusts, not sparing any one of these cursed *Amalekites*. Thus of the *Caveats* to be observed in this our *warfare*, and so of the 8. Particular.

1 Sam. 15. 3.

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**L 4 CHAP.**



## CHAP. V.

How to discerne when we  
prevale against the Fieſh,  
with its inordinate Luſts  
and Affeſtions.

**A**N enemie is not alwayes  
vanquished when he ſeemeth ſo to be : *Joshua and all*  
*Israel made as if they were beaten before the men of Ai, and fled by the way of the wildernesſe; yet was it merely out of Policie,*  
*to draw them out of their Cittie, as afterward the Israelites to the same end used the fame Stratagem when they discomfited*

Iofh. 8.15.

Indg. 20.  
39.

fited the *Benjamites*. It is thus with our *Lusts*, they may seeme to bee *mortified*, when indeed they are not, but onely wait their fittest opportunity to doe us mischiefe. How then we should judge of them, many or few, great or small, strong or weak, violent or peaceable, conquerors or conquered, discerne wee by these signes.

Signes  
wherby  
to discern  
whether  
our Lusts  
be morti-  
fied.

1. *They that are Christ's have crucified the flesh with the affections and lusts : and they that are in him, walke not after the flesh, but after the Spirit.* Art thou in *Christ*? then thou art a *mori- fied creature*, else not.

Gal. 5 24.  
They are  
Christ's.

Q. How shall I know whether or no: I am in *Christ*?

Rom. 8 1.

How to  
know whe-  
ther we be  
in Christ.

A. *If thou walkest in the light;*

1 Joh. 1 6.

1 Ioh. 2.6.

1 Ioh. 3.24.

1 Ioh. 2.24.

Ioh. 15.2.

2 Cor. 5.

17.

Rom. 8.1.

They walk  
after the  
Spirit.How to  
know whe-  
ther wee  
walk after  
the Spirit.

if thou walkest as Christ walked; if thou keepest his commandments, and hast his Spirit in thee; if thou perseverest in the knowledge and obedience of the Gospel: if thou art fruitfull in good workes; if thou art a new creature, then art thou in Christ.

2. They that walke after the Spirit walke not after the Flesh. Walkest thou after the Spirit, then walkest not thou after the Flesh, but art a mortified creature.

Q. How shall I know whether or not I walke after the Spirit?

A. If thou walkest after the Spirit, then livest thou not according to the motion and guidance of the corruption of nature, but according to

to the motion and guidance  
of the Spirit of grace and san-  
ctification. Thou earnestly de-  
sirest both to know and walk  
in the good way. Thou doest  
in every thing runne unto  
God by prayer, that he would  
guide and direct thee. Thou  
resolvest in every thing to  
please God. Thou preferrest  
his will unto all things else,  
profits, pleasures, prefer-  
ments, yea and thine owne  
life too. Thou walkest care-  
fully, warily, and circumspe-  
ctly, alwayes ordering thy  
steps with discretion, lest thou  
shouldst in any sorte tempe-  
vexe, grieve, or quench the  
*Spiri:.*

3. They that are indeed dead  
unto sinne, are alive unto God,  
through

Rom. 6:11.  
They are  
alive unto  
God.

*through Jesus Christ our Lord.*  
They doe really and truely  
partake as well of the vertue  
and efficacie of Christs death  
unto *Mortification*, as of his  
*Resurrection* unto newnes of  
life. Being on the one part  
*mortified persons*, in whom the  
death of Christ hath broken  
the force of sinne, that it  
cannot reigne, in whom the  
vigor and force of sin (which  
is the life thereof) is crushed  
and extinckt, in whom sinne  
cannot bring forth such bit-  
ter fruits as it was wont to  
do before sanctification, who  
therefore even as men who  
have so lost their bodily strength  
as it cannot be recovered, are  
said to be *dead while they live*,  
howsoever sinne doth still re-  
maine in them, are truly said

Simil.

to be dead *ibereunio*, because the power and strength of sinne is sore abated, and dayly lessened and weakened, so on the other part are they quickned and moved by the holy Spirit to doe what is p' easing and acceptable in Gcds sight. It's so in *nature* I confess as it is in *grace*, hee that is corporally *dead*, doth not corporally *live*, but hee that is *spiritually dead*, doth *spiritually live*, he is *dead indeed unto sinne*, but *alive unto God*, yea, his being *dead unto sinne*, doth argue that hee is *alive unto God*, as his being *alive unto God*, that he is *dead unto sinne*.

A difference betwene nature and grace.

Note.

4. They that are *dead* are freed from sinne. They that are *spiritually*

Rom. 6.7.

*They that  
are spiritu-  
ally dead  
to sinne are  
freed ther-  
from.*

*How a  
child of  
God is  
freed from  
sinne.*

*spiritually dead by mortificati-  
on, they are freed (I say) from  
sinne, not in regard of its in-  
fection, I confess, nor in re-  
gard of its corruption, which  
cleaveth to their nature, as  
skin to their flesh, or as flesh  
to their bones; nor in re-  
gard of the temptations unto  
sinne, the godly being subject  
unto all these whilst they are  
in this life; but in regard of  
the guilt and punishment of sin,  
which is forgiven them through  
*Christ*, as also in regard of the  
authority, dominion, rule, com-  
mand, and compulsion of sinne,  
from which they are freed;  
so that although they doe sin;  
yet are they not led or ruled  
thereby. Art thou thus freed  
from sin? then art thou *spiritu-*  
*ally dead, a mortified creature.**

*Q. How*

**Q.** How shall I know whether or not I am thus freed from sinne?

**A.** If thou hast no purpose at all to sin, but determinest with *David* to keepe Gods righteous judgement, and so in all things to please him. If thou art afraid of sin, and with *Joseph* resistest the inticements which may provoke thee thereunto, shunning every occasion of sinne, and curbing even thy sudden motions unto evill. If thou dayly callest upon God to strengthen thee against the power of sinne. If sin dayly decreaseth in thee, so that thou findest its force and vigour more and more abated. If thou art truely grieved at thine owne and the sinnes of others. If thou rejoiceſt

How to  
know whe-  
ther we are  
freed from  
sinne.

Pſal. 119.  
106.

Gen. 39.  
10.

Rom. 8. 24.

Rom. 9. 2.

2 Cor. 5. 17.

They are  
new crea-  
tures.How to  
know if  
we be new  
creatures.  
An univer-  
sal change.

joycest at thine owne, and the spirituall freedom of others, loving thy deare Saviour which hath freed thee, and tendering the glory of him thy deliverer above thine owne salvation. Thou art thus freed from sin, and so spiritually dead; indeed a mortified creature.

5. They that are new creatures are mortified creatures. Old things are past away, if all things are become new. The more renewed thou art, the greater thy reformation is both in heart and life, the more dost thou prevaile against thy corruption; the greater is thine encrease in the practise of Mortification. Whether dost thou not finde in thy selfe an absolute change and alteration from that thou wast

wast heretofore? Hast thou not now new eyes, leaving with delight to behold vanitie, covenanting against Lust, and searching into the wonders of Gods Law? Hast thou not now new eares stopped against the entisements of the Serpent, and open to heare what God will speake? Hast thou not a new tongue, not to sing the old Ditty of Nature, to lye, sweare, backbite, flatter and the like; but to sing a new Song to the praise of Geds name? Hast thou not new hands, not to smite with the fist of iniquity, nor to pull in with rapine and robbery; but to distribute unto the poore, casting thy bread upon the waters, and giving the right hand of fellowship to every

New eyes.

New eares.

A new tongue.

New hands

New feete.

New na-  
ture.  
New gifts.New de-  
lights.New sor-  
rowes.New de-  
fires.New obe-  
dience, for  
its manner,  
matter and  
end.

every good action within thy reach? Hast thou not *new feete*, not to bee swift to shed blood; but to run the way of Gods Commandements? Art thou not *renewed* in thy *nature*, having *new gifts*. (Knowledge, Faith, Repentance, Humility, Prayer, &c.) *New delights* (in the Word, Sacraments, Prayer, Meditation on Gods Works, and the like.) *New sorowes* for Sinne, for displeasing GOD, for the afflictions of Gods People) as in like manner *new desires*, after the purity of Nature, pardon of Sinne, softnesse of heart, the presence of God, audience in Prayer, and such like? Art thou not *new* in thy *obedience*, both in regard of the manner of it, of the mat-

ter of it, or end of the same, performing Gods commandments willingly , diligently, uprightly, universally, carefully, at all times, and in every thing ayming at Gods glory ? Art thou not new in thine affectio· s , renewed in the spirit of thy minde ? Hast thou not now a new heart ? for a stony, a fleshly heart : for an whorish, a chast heart : for a covetous, an heart weaned from the world: for a proud, an humble heart : for an hypocritical, de ciifull and false heart , a sincere, plaine, and honest heart : for a darkned , an enlightened heart : for a stubborne, perverse and rebellious heart , an obedient and willing heart ? Art thou not renewed even in thy outward gestures, being affable

New affe-  
ctions.

New mind  
Eph. 4.23.  
New heart.

New ge-  
sture.

Col. 4. 5.

ble and courteous to all, and walking circumspectly towards those that are without? If so, then art thou a new creature, a mortified creature, a conquerour over the Flesh, with its affections and lusts.

A setting  
of ones  
self against  
all sinnes.

6. They that are in some measure truly mortified, doe not approve or connive at any one sinne in themselves; but to set themselves against some, as iha: in the meane time they are in like manner watchfull over all others. Settest thou thy selfe against all sinnes? canst thou not induce to give way unto thine owne heart in the entertainment of any one? Makest thou it a matter of conscience, as to abstaine from publicke, notorious, scandalous, grosse sinnes; so to abstaine from

from the least secret sinne, e-  
very idle word, or wandering  
thought? Leavest thou not a-  
ny one Amalekite alive that  
thou canst come at? Canst  
thou so farre deny thy selfe  
as to forsake all and follow  
**CHRIST?** Renouncest thou  
dayly even thy besome sinnes,  
thy darling sinnes, thy best be-  
loved sins, of profit, pleasure,  
preferment? Canst thou not  
away with adultery, fornication,  
uncleannessse, lasciviousnes,  
idolairy, witchcraft, hatred, va-  
riance, emulations, wrath, strife,  
seditions, heresies, envying mur-  
ders, drunkennesse, revellings,  
with such like workes of the flesh,  
whether lesse or more mani-  
fest? Thou art a mortified crea-  
ture. As in nature death sei-  
seth on all the members of  
the

Gal. 5. 19.

simil.

Simil.

the body (till which time who can be said to be truly dead) so in grace, mortification must take hold on all our earthly members, else it is but unsound and frivolous. As in nature a man may live though he cut off one of his limbs; so may a man in sinne, though he cast away not one, but many sinnes. The examples of Ahab, Iehu, and Herod are pregnant to this purpose.

They grow  
in grace.

2 Sam. 3.1.

Simil.

7 They that doe dayly grow in gracedoe dayly mortifie sinne, yet the more they doe grow in the one, the more doe they mortifie the other, As Davids house did dayly waxe stronger and stronger, but sauts weaker and weaker; so being endued with the grace of mortification, grace will

will overcome nature, virtue vanquish vice, faith, repentance, holiness, humilitie, love, prayer, &c. increase, when as thy lusts will decrease. Growest thou not in grace? Thou doest. How will it appear? Thou lovest grace; thou labourest for grace; thou highly preferrest grace; thy thoughts, words and works relish and favour of grace; thou canst not away with any thing that may in any sort hinder grace; thou art further and farther enamoured with the love of grace; thou still hungerest and thirstest for more grace, and canst not be satisfied with that thou hast already. Thou art every day more and more carefull to avoid sinne, more and more desirous to van-

quish  
How to  
know whe-  
ther we  
grow in  
grace.

quisib thy corrupcions, more and more carelesse of the things of this World. Thus indeed appeareth it infallibly that thou growest in grace, and dayly prevailest against thy corrupcions.

of voul  
by word  
They hate  
fianc.

8. They that doe truely mortifie their lusts, and in some measure prevaile over them, have an extreme hained and detestation thereof wrought in their hearts. Loathest thou sinne? dost thou truly hate and abhorre it? questionlesse, thou prevailest over it. Qu. How shall I know whether or not I doe truely hate it?

A. If thou lovest the Lord, thou hatest sin; if thou canst not indure to speake a good word of it, or for it; if thy dayly

How to  
know whe-  
ther wee  
hate fianc.

dayly actions tend unto its  
ruine; if thou grievest ex-  
ceedingly whensoever thou  
*fallest thereinto*, taking on  
thy selfe an holy *revenge* for  
the same; if thou hatest it  
not so much in respect of its  
effects, or punishment ensu-  
ing thereupon, as its very *na-  
ture*, being a *breach* of Gods  
*Law*; if thou grievest when it  
seemeth to have the better,  
but *rejoycest* when it is put  
to the worst; then dost thou  
hate sinne, and so *prevalest* a-  
gainst it: by degrees van-  
quishest the same.

9. They that doe truly mor-  
tifie their lusts, and prevale o-  
ver their owne corruption, ha-  
ving once escaped the corruption  
that is in the world through lust;

are exceeding carefull to avoid relapses therein, nor againe to be entangled therewith. A burnt child dreads the fire; Beasts that have fallen into ditches or pits, will beware of them afterward. The Bird that hath escaped out of the Fowlers ginnes, will avoid them another time. So the Saints remembraunce their former misery and dangerous condition whilst they were slaves unto sinne, are so much the more carefull to keepe it under; to this end shunnting the occasion of sinne, and abstaining even from all appearance of evil. Hath Peter denied his Master he will doe so no more. Hath David bee ne an adulterer? he will bee so no more. Hath Noah bee ne drunke? he wi-

be more wary in his drinking after. But if God for their leav-  
ing of him, or their want  
of watchfulness and impro-  
ving his graces shall be plea-  
sed to leave them unto them-  
selves for a time, even after  
their knowledge, and acknow-  
ledging of the truth; so that  
they yeeld unto violent *temp-*  
*tations*, and fall into the very  
sadnes of their unregenerate  
condition; though they fall  
into the *acts* thereof, they fall  
not into the *love* thereof.  
They doe *what they allow not*,  
*what they would not*, *what they*  
*are heartily grieved for*. Thou  
art carefull to avoid all sins,  
but especially thine own sins,  
thy formerly dearly beloved  
sins; herein appeareth it that  
thou art a *mortified Creature*.

M 2

They

10. They that have a true sight and sense of their sinnes, doe in some measure mortifie the same. Art thou acquainted with Satans Stratagems? Art thou not ignorant of his wiles? Discernest thou the deceitfulnessse of sinne? Observest thou the subtilty of the flesh, and how cunningly it would insinuate it selfe? Knowest thou its traps and tricks, its ginns and snares, its baits and allurements? Thou canst not but in the like manner avoid the same. Thou wilt not willingly run headlong unto destruction.

11. As before bodily death there is for the most part sicknes, and at the time of death both unwillingnesse to undergoe it, and pain-

painfulnesse in undergoing the same: so before this death unto sinne, there is deepe humiliation and dejection through the sense and apprehension of Gods wrath wrought in us by the law of God, the soule being brought thereby, as it were unto the very gates of hell. There is also no small unwillingnesse in us to undergoe it, the Flesh having a strong heart, and so loath to die; as in like manner no lesse paine shen to pull out our right eye, or cut off our right hand. Hast thou bee[n] thus spiritually dejected and affected? thou art a mortified creature.

They are truly humbled, and feele in themselves a great deale of unwillingnesse.  
Simeon.

12. As on those that are corporally dead, neither alluring objects, flattering speeches, golden promises, hope of pleasure, feare

M 3                    of

Not any  
thing is of  
force to  
withdraw  
us from  
God.

Simil.

of danger, or such like, doe worke  
at all: so if thou art indeed dead  
unto sinne, thou wilt neither be  
terrified by threats, nor tickled  
with pleasures, nor shall any al-  
lurement withdraw thee from  
God; but still thou keepest fast  
hold on God (though at some  
times in great weaknesse) and  
continuest at deadly feud and  
open defiance with thy flesh,  
and all its adherenes: thus how  
to discerne when we prevaile  
against the flesh, and so of the  
9th. particular.

**CHAP.**



## CHAP. X.

The Application of the  
foregoing matter.

Having discovered the Enemy to be encountered; shewed that it is to bee encountered; laid open, by whom it is to bee encountered; set forth the reasons why it is to bee encountered; declared after what manner it is to bee encountered; described the measures whereby it may bee encountered; made knowne the motives or Encouragemens whereby we may bee stirred up to encounter it; propounded such necessary Corrections as are so

M 4              be

*The destruction of*

*bee observed in this spirituall  
Combate; as also manifested  
by what signes we may discerne  
when wee prevaile against it:  
What remaineth, but that  
as the Lord encouraged Mo-  
ses to fight against Og the  
King of Bashan (feare him not,  
for I have delivereded him into thy  
hand, and all his people, and his  
land, and thou shalt doe to him  
as thou didst to Sihon King of  
the Amorites which dwelt at  
Heshbon) and Moses encou-  
raged Joshua from the Lord,  
(Be strong, and be of a good cou-  
rage; for thou shalt bring the  
children of Israel into the Land  
which I sware unto them; and I  
will be with thee) as the Lord  
himselfe after the death of  
Moses; (Be strong and of a good  
courage, bee not affraid, neither  
be*

Numb. 21.  
24.

Deut. 31.  
23.

Joshua.

be thou dismayed, for the Lord thy God is with thee whithersoever thou goest ) and Joshua the Captaines and men of Warre that went with him, ( Come neere put your feet upon the necks of these Kings ; feare not nor be dismay'd, be strong and of a good courage ; for thus shall the Lord doe to all your enemies, against whom you fight ; ) and Deborah Barak to fight against Sisera ; ( up, for this is the day in which the Lord hath delivered Sisera into thine hand : is not the Lord gone out before thee ? ) and the Philistines one another to fight against the Israelites ; ( Bee strong, and quit your selves like men, O ye Philistines, that ye be not servants unto the Hebrewes, as they have beene to you ; quit your selves like men, and fight ; )

Ios. 10-

24.

25.

Judg. 4.14.

1 Sam. 4.9.

2. Chr. 20.  
25.

13.

and Iahaziel the sonne of Zechariah a Levit did encourage Judah, the inhabitants of Jerusalem, and King Iehosaphat; (*Be not afraid nor dismayed by reason of this great multitude: for the battle is not yours, but Gods, &c. Fear not, nor be dismayed; to morrow go out against them; for the Lord will be with you.*) So sending every one of you to fight the Lords Battles, by warring against your own Lusts; I should in his name the more to incite you hereunto, and further incourage you herein, conclude all with a word of Exhortation.

What

What Arguments might not  
be used for your encourage-  
ment?

Arguments  
inciting us  
us to warre  
against our  
lusts.

*Necessarie.* What more  
needfull? Doth not GOD  
command it, whose will both  
is and must be a Law unto us?  
Is not the *Flesh* still plotting  
our destruction? Are we not  
the farther endangered, the  
more we yeeld unto it? Shall  
not our *lusts* be snares and traps  
unto us, scourges in our sides,  
and shernes in our eyes, if wee  
make any covenant with them?  
Are wee not thereby further  
and further defiled? Doe we  
not thereby further and fur-  
ther grieve the good Spirit of  
God? Is not our communion,  
familiaritie and acquaintance  
with God, further and further

Necessity.

inter-

interrupped? Art we not ther-by further and further drawn to the commission of grosse and grievous sins? Will not this ~~root of b*u*ernes~~ dayly produce in us most bitter fruits? Will not God be angry at our continuance herein? Can it be otherwise but that hee should inflict upon us heavy and fearfull judgements by reason of the same? If wee live after the flesh, shall we not die? Shall we not both here and hereafter be punished as perjured persons; Rebels against the GOD of Heaven; contemners of his Admonitions; despisers of CHRISTS death, and treaders under foot of his most precious blood; grievers of the Spirit; breakers of the hearts of Gods children? stumbling

bling-blocks unto the Ungodly?

*Equitie.* What more just or lawfull? Is not sinne Gods enemy? Is it not a murtherer of the Lord of gloryd Doth it not daily lust against the Spirit? Is it not one of the maine enemies of our soules salvation? Doth it not dayly provoke and stirre us up to the breach of Gods Lawes? Is it not a meere cooxener and deceiver? will it not beguile us in the end? Shall wee not utterly misse of our hopes, if we trust to its offers, and follow its allurements? will it not require us with losse instead of profit, torment instead of pleasure, shame instead of credit, paine instead of ease,

mise-

*miserie in stead of happiness, and Hell in stead of Heaven?*

*Utilitie.*

*Utilitie. What more profitable? Doe we not hereby obtaine tranquillity of minde, and dayly peace of conscience? have we not hereby dayly experience of GODS powerfull presence accompanying Us? Doth not continuall glory redound unto the Majestie of the most high hereby? Is there not maintained in us an holy feare and suspition of our own weaknesse, whereby wee are humble-minded? Doe we not by opposing our inward corruption, prevent and stay many outward actual sinnes? Shall not have less to doe in the end of our journey if all our dayes we be breaking up our fallow ground? Shall wee no hereby*

by attaine unto an *bigger* and *bigger* defestation of sinne? Shall wee not hereby make *conscience even of the least*, of the *smallest* sinnes, as being *breaches of Gods Law?* Shall wee not hereby be *assured* of *Gods love towards* in *Christ* as well in the *pardon* and *forgiveness* of our sinnes, as our *continuance* in the *defesta-*  
*sion and mortification* of the same?

*Credit.* What can procure more? Shall wee not hereby be esteemed of God, reverenced of the *Angels*, honoured of all good men? I may adde, that as *Herod* bare no small respect unto *John the Baptist* (a patterne of the *do-*  
*ctrine of mortification* which he

*Credit.**Mar. 6. 2*

hee urged upon others ) so even the wicked will in their judgement ( whatsoever they doe in their practise ) approve of one that is throughly mortified. Thus shall it be done to the man who mortifieth his lusts ; hee shall be honoured of all ; as in heaven most of all.

Undoubted  
furthrance  
and helpe.

*Undoubted furtherance and  
helpe from others, new strength  
and courage put in our selves.*

What the Lord said unto  
Joshua touching his enemies ,  
There shall not any man be able  
to stand before thee all the dayes  
of thy life : as I was with Mo-  
ses ; so I will bee with thee : I  
will not faile thee nor forsake  
thee. Saith not he the like un-  
to our soules touching our  
lusts,

lusts, that they shall not stand before us? bee will goe along with us; bee will not faile us or forsake us? Doth not hee goe along with us? doth not bee fight for us? hath not that great *Lyon* of the *Tribe* of *Iudah* bound that strong one, and spoiled him, setting us at liberty? lusteth not the *Spirit* against the *flesh* on our behalf? are not also the *Angels* ministering Spirits sent forth for our good? Do not they pitch their Tents round about our Tabernacle? Have we not in like manner the benefit of the Prayers of all Gods people? yea more particularly (as *Uziah* said unto *David*, *The Ark* and *Israel* and *Iudah* abide in *Tents*, and my Lord *Ioab*, and the servants of my Lord are encamped

Rev. 5. 5.

Col. 3. 25.

Gal. 5. 17.

Heb. 1. 14.

2 Sam. 11.  
13.

simil.

camped in the open field. Shall I then goe into mine house to eate and to drinke and to lie with my wife? as thou livest, and as thy familie liveth, I will not doe this thing; there are some which doe even sympathize with us in this warfare, joyning with us as it were hand in hand, and setting their foot unto ours, being no lesse carnifull of us (but rather more) then we are of our selves; which do even dayly humble themselves before God on our behalfe, crying, calling, praying, knocking, begging, interceding, and with Moses redfastly lifting up their bands, that we may prevaile against our spirituall ~~malckies~~.

Book by.  
12.Certaine  
victory.

Certaine victory. Not any  
duly

duly and truly mortifying the flesh, with its lusts and affections, either heretofore hath beeene, or hereafter shall bee overcome thereby, God that cannot lie hath promised, that if we doe through the Spirit mortifie the deeds of the body, we shall live. As Ioffeina unto the people, One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you as he hath promised you. So may I say unto all such as shall in truth war against their lusts, though you had ten thousand of them in you, you shall chase them away; for the Lord your God fighteth for you. It was the Angels speech unto Gideon, The Lord is with thee thou mighty man of valour. It is no leſſe true, even of the weakest Christian

Tob. 1.1.

Rom. 8.33.

Ioffe 3.14.

Inde. 6.13.

*Christian* that doth in truth oppose his lusts; who may therefore triumph in the words of David. Through God wee shall doe valiantly, for bee shall tread down our enemies : and of Paul, If God bee for us, who can bee against us?

Ps. 60. 33.

Rom. 8. 31.

Heaven it selfe.

2 Tim. 4. 7.

3.

*Heaven it selfe. I have fought a good fight, (saith S. Paul) I have finished my course, I have kept the faith; henceforth there is laid up for mee a Crowne of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me onely, but to them also that love his appearing. Oh the promises of great reward, if we shall fight lustily and persevere therein!* Whatsoyer wee have beeene here-

heretofore, set we our selves now against our lusts. The foregoing time of our ignorāce, God hath graciously winked at, but now commaundeth he all men every where to repent. Some I know are men, yea mighty men of valour, others babes in Christ, his young and tender lambes : let not those waxe carelesse, but go on in their might, that they may be saved from their spirituall Midianites ; and let these labour for strength and courage, casting all their care on God, who careth for them.

Act. 17. 30.

1 Pet. 5. 7.

Jer. 4. 14.

2 Cor. 7. 1.

O Jerusalem, wash thine heart from wickednesse, that thou maist be saved : how long shall thy vain thoughts lodge within thee ? Oh let us cleane ourselves from all filthinesse of the flesh and spirite,

per-

Rom.6.12.

13.

Rom.13.12.

Rom.13.13.

14.

Ep. h.4.17.

perfecting holiness in the feare  
of God. Let not sinne reigne in  
your mortall body, that ye shoulde  
abey it in the lusts therof. Nei-  
ther yeeld yee your members as  
instrumentis of unrighteousnesse  
unto sinne; but yeeld your selues  
unto God, as those that are alive  
from the dead, and your members  
as instruments of righteousnesse  
unto God. The night is far spent,  
the day is at hand; let us there-  
fore cast off the works of darknes,  
and let us put on the Armour of  
light; let us walke honestly as in  
the day, nor in rioting and drun-  
kennesse, nor in chambering and  
wantonnesse, nor in strife and en-  
vying, but put ye on the Lord Ie-  
sus Christ, and make not provisi-  
on for the flesh, to fulfill the lusts  
therof. This I say therefore, and  
testifie in the Lord, that ye hence-  
forib

forb walke nor as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them; because of the blindness of their hearts, who being past feeling have given themselves over unto lasciviousnesse, to work all uncleanness with greedines. Mortifie your members which are upon the earth; fornication, uncleannessse, inordinate affection, evill concupiscence, and covetousnesse which is Idolatry; for which things sake the wrath of God commeth on the children of disobedience. In the which ye also walked sometime when ye lied in them. Put off concerning the former conversation the old man which is corrupt, according to the deceitfull lusts; and be renewed

18.

19.

Col. 3. 5.

6.

7.

Eph. 4. 23.

23.

24.

Tit. 2. 11.

Heb. 13.12.

13.

Heb. 12.12.

13.

15.

newed in the Spirit of your mind; putting on that new man which after God is created in righteousness and true holiness: for the grace of God hath bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Take heed brethren, lest there be in any of you an evill heart of unbelief, in departing from the living God, but exhort one another dayly, while it is called to day, lest any of you be hardened, through the deceiptfullnesse of sinne, lift up the hands whiche hang downe, and the feeble knees; and make straight patches for your feet, lest that whiche is lame be turned out of the way; but let it rather bee healed: looke diligently, lest any man

man faile of the grace of God,  
lest any root of bitterness spring-  
ing up trouble you, and thereby  
many be defiled. For as much  
as Christ hath suffered for us in  
the flesh, arme your selves like-  
wise with the same minde, for  
he that hath suffered in the flesh  
hath ceased from sinne, that he  
no longer shoulde live the rest of  
his time in the flesh to the lusts  
of men, but to the will of God;  
for the time past of our life may  
suffise us to have wrought the  
will of the Gentiles, when we  
walked in lasciviousnesse, lusts,  
excesse of wine, revellings,  
banquetings, and abominable  
idolatries; wherein they thinke  
it strange that you runne not  
with them to the same excesse of  
riot, speaking evill of you. Dear-  
ly beloved, I beseech you, as

1 Pet. 4. 3.

3.

3.

4.

1 Pet. 3. 11.

N N stran-

1 Pet. 2. 12.

strangers and pilgrims to abstaine from fleshly lusts which warre against the soule; having your conversation honest among the Gentiles, that whereas they speake evill against you, as evill doers, they may by your good workes which they shall beheld, glorifie God in the day of visitation.

Eph. 6. 10.

12.

13.

14.

Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devill; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darknesse of this world, against spirituall wickednesse in high places; wherefore take unto you the whole armour of God, that ye may

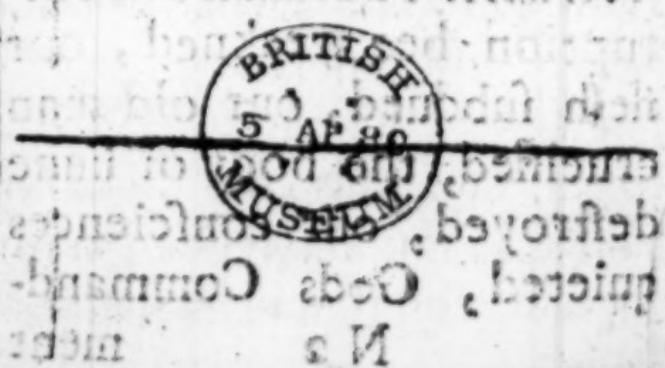
may be able to withstand in the  
evill day, and having done all,  
to stand. Stand therefore ha-  
ving your loynes girt about with  
truth, and having on the brest-  
plate of rigitousnesse, and your  
feet shod with the preparation of  
the Gospall of peace; above all  
taking the shield of faith where-  
with ye shall be able to quench  
all the fiery darts of the wicked;  
and take the helmet of salvati-  
on, and the sword of the Spirit,  
which is the word of God; pray-  
ing always with all prayer and  
supplication in the Spirit, and  
watching therby with all per-  
severance. Thus shall our cor-  
ruption bee weakned, our  
flesh subdued, our old man  
crucified, the body of sinne  
destroyed, our consciences  
quieted, Gods Command-

Iude 24.

25.

ment obeyed, himselfe well pleased, our selves both in soule and body here and hereafter really and truly blessed. Now unto him that is able to keepe us from falling, and to preserv us faultlesse before the presence of his glory with exceeding joy: To the onely wise God our Saviour, be glory and majesty, dominion and power now and ever. Amen.

FINIS.



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